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The Living Church

Rev. Dr. E. Betticher, Jr.
1920

VOL. LXII

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A Weekly Record of the News, the Work, and the Thought of the Church

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	631
Virile Work among Men—Our Churches in Europe—The American Church in Paris—The World Moves—Death of Bishop Adams—Relief Funds	632
DAILY BIBLE READINGS	633
NOTES ON THE NEW HYMNAL	634
THE SEVEN WORDS IN THEIR RELATION TO CHRISTIAN MISSIONS	634
DEATH OF BISHOP ADAMS	634
STORY OF THE DEPARTMENT OF EDUCATION	635
E. Gardner, D.D.	635
DR. MANNING ON THE CONCORDAT MOVEMENT	637
THE OPEN DOOR	638
THE CHURCH'S SUPERVISION OF SOCIAL AGENCIES	639
ROGERS WOODRUFF	639
THE CHURCH'S NEED FOR SOCIAL SERVICE	640
W. VERNON	641
CORRESPONDENCE	641
Aid for Our Churches in Europe (The Rt. Rev. G. Mott Williams, D.D.)—Reservation (The Rev. F. C. Powell, S.S. J.E.)—The Name of the Church (The Rev. Messrs. Hunter Davidson, P. H. Streeter, F. H. T. Horsfield)—Social Service, Organized or Free (The Rev. W. M. Purce)—"The Ministry of Sisterhoods" (Emily Eldredge Saville)—Recognition of Soviet Government (Erving Winslow)	641
WOMAN'S WORK IN THE CHURCH	643
SARAH S. PRATT, EDITOR	643
WHENCE? WHEREFORE? WHITHER?	644
PERSONAL MENTION, ETC.	645
MOBILIZATION DAY AND AFTER	647
DISCUSS OPENED PULPIT IN THE CATHEDRAL AT DURHAM	647
THE London Letter	647
GEORGE PARSONS	647
CANADIAN SOCIAL SERVICE COUNCIL ISSUES BULLETIN	648
THE Canadian Letter	648
CANADIAN FORWARD MOVEMENT PASSES A SECOND OBJECTIVE	650
NEW YORK CHURCHMEN UNITE IN PROTEST AGAINST TURKS	650
THE New York Letter	650
A MASSACHUSETTS LAYMAN ON THE IDEALISM OF THE MASSES	651
THE Boston Letter	651
PENNSYLVANIA CLERGYMEN TO ERECT RURAL MISSION CENTER	652
THE Philadelphia Letter	652
THE Rev. Thomas S. Cline	652
CHICAGO PARISHES NOTE A SHIFTING OF MONEY CENTERS	653
THE Chicago Letter	653

REPORTING for the War Commission, the Rev. Dr. W. H. Milton said the Church had 441 chaplains in service during the war, of whom five lost their lives.

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EDITORIALS AND COMMENTS

Virile Work Among Men

NOT many voluntary societies for religious work live to attain the age of a quarter century. Much more than that is the age of the organization that has played so large a part in the development of virile religion among the men of the American Church—the Brotherhood of St. Andrew. From the day when the members of that Bible class at St. James' Church, Chicago, determined that they would do something to put the results of their Bible study into operation and so adopted the two rules of prayer and service, which are the foundation of the now world-wide organization, more than thirty-six years have elapsed. The generation that founded the Brotherhood has passed away or has relinquished its management to younger men. Almost in its original words, however, the call to the observance of the twofold rule still challenges the young men of the Church, and the organization back of the call preserves its youth and its sympathetic contact with youth. The Brotherhood is singularly free from dry rot.

This is impressed upon us as we turn over the pages—nearly two hundred in number—of the revised Handbook * of the organization which has recently been received. The first generation of Brotherhood workers could not have produced such a Handbook. It bears the marks of long experience and it may be accepted as the Church's current classic in the problem of enlisting men in service for men and for God.

THE FIRST GENERATION of laymen trained by the Brotherhood is now in, or past, middle life. We have a right to look at them critically and ask whether the Brotherhood is vindicated in its product. If it is, it must be because the laity of to-day shows some mark of Churchmanship that is more fully developed than it was in the previous generation. We believe this can be shown.

First, the insistence on spirituality in connection with Church conventions is largely due to the initiative of the Brotherhood. The Brotherhood conventions have always centered about the corporate Communion. These are the first modern conventions of Churchmen that have. To-day, General Conventions and diocesan conventions and Church meetings of all sorts have their corporate Communions. They did not when the Brotherhood conventions inaugurated the practice. Our fathers of the clergy will not misunderstand us when we say that it was the laity, and not the clergy, that made the corporate Communion an essential part of Church gatherings.

Neither was this due to laymen from parishes that were called "advanced". It was men of the type of Houghteling

and Stirling and certain others whom we refrain from naming in the same connection because they are still living—men who were young men thirty years ago—that taught the laity, and the clergy too, that the layman valued the Holy Communion *first* among his spiritual assets. There has never been a Eucharistic controversy in the Brotherhood of St. Andrew, neither has there ever been within it any question as to the place of the Holy Eucharist in the normal life of the normal Churchman. The middle-aged product of the Brotherhood may sometimes be lax in the frequency of his attendance upon the early celebrations, but he knows that he is departing from the ideals of the great lay founders of the Brotherhood when he is. It is not too much to say that the Brotherhood of St. Andrew has been the greatest factor in our generation in restoring the Holy Communion to a normal place in the Church.

Second, the Brotherhood has, to some extent, broken into the Anglo-Saxon reticence with respect to prayer and to religion in general. Thousands of laymen are perfectly at home to-day when asked to open a meeting with prayer or to say grace at a public dinner. Thousands of them have learned how to broach the subjects of churchgoing, of the reception of Holy Communion, and of loyalty to the Church, in a perfectly natural manner. Thousands of them, not purporting to be theologians, can give a lucid answer as to the faith that is in them. We venture to say that the Churchly intelligence on the part of the new lay members of the House of Deputies to-day much exceeds that of the same class of men a generation ago. The lay readers of to-day have largely been trained by the Brotherhood. We have not nearly the abuses in the vestry system that we had a generation ago. These gains are very largely due to the influence of the Brotherhood of St. Andrew.

The organization holds tenaciously to its twofold rule of prayer and service. It expounds both in very sensible fashion. The Handbook is a manual of admirable directions in both fields. Indeed the "Points on Brotherhood Work", which extend over some twenty pages, comprise a model of terse, expressive sentences, few of them exceeding two lines in length, which would justify use as a model of rhetoric. Some of these we must quote: "Climb the mountain top and draw near to God. But don't stay there. Mountain tops were not made to live on." "Personal solicitation is the most effective in business. Witness the ubiquitous drummer. Men don't want to feel that committeees are being appointed to reform them." "Work the home-acre first. Your home-acre is the next man. If you must seek a wider field, let your way there be bordered by well-worked grounds of your own." "Don't give up work because the interest is not a hundred-fold. You only receive six per cent. on your money." "The world for Christ" is a grand ideal to work towards, but it

* *Handbook of the Brotherhood of St. Andrew in the United States*, Senior Edition. Published at the National Headquarters, Church House, Twelfth and Walnut streets, Philadelphia.

will never be realized if you neglect your corner of the world and go poking into somebody else's." "Don't start off on a gallop. You are in for a long race, and will need all your staying powers." "You have not time, and probably not the ability, for an exhaustive critical study of the Bible. Try rather to learn how its teachings apply to your daily life." "Try to enter into the spirit of the writers. They were busy men and they wrote for busy men." [In welcoming men at church:] "Avoid extra effusiveness in welcoming a man. Otherwise you will give him the impression that you think it is a remarkable thing for him to come to church. Treat him as though his presence there was the most natural thing in the world." "Don't say that because the field is small you can do nothing. That was the poor, unmanly excuse of the man with the one talent. Just as beautiful a flower may be raised in a flower-pot as in an acre lot."

Who wrote these many proverbs? The Brotherhood owes it to the world to tell. Solomon, Dean Hodges, and Arthur Brisbane are his only rivals in the method of terse, pithy epigram. Two of these have an eternal alibi and the third will never be suspected of the authorship, because of the steady run of only common sense that adorns the Handbook.

THE BROTHERHOOD is long past its experimental days. It is a part of the normal machinery of the Church.

The Church is to be congratulated on its continued wise management.

HE letter from Bishop Mott Williams relating to the need for support of our churches in Europe, and particularly for that at Rome, presents a grave problem. These churches differ from the normal church in that they are the spiritual representatives of the American people in other lands, and the adequacy of their maintenance is a large factor in establishing the place that America takes in these countries. They are also the chief, perhaps the only adequate spiritual influence appealing to Americans residing or travelling in those countries. American residents, under present conditions, are very few. Tourists, however, will arrive in hordes this coming season.

In normal times these churches have been no charge upon the Church at home. They had sufficient resident populations to maintain them, and their services were generally very well sustained. With the war the resident population vanished. The churches, however, became more important than ever as centers for American relief work. THE LIVING CHURCH family were good enough to supplement their incomes sufficiently during the war to keep them going. It was impossible, however, that that manner of support should be permanent. It dropped off as the calls upon Americans for the great national funds became imperative, and the fund was closed with the cessation of hostilities.

A period of reconstruction now will require, not only for Rome but for the other churches, a considerable annual subsidy from Churchmen in this country. We feel that the unprecedented condition and need must be met sympathetically by the Presiding Bishop and Council from the current funds of the Church. Beyond that we feel that an active bishop must be sent to the field to deal with the unusual conditions, to appraise needs, and to make careful recommendations to the Church at home in regard to an adequate policy. This must deal with the churches in Germany as well as with those in Italy and France. We fear that the absence of close episcopal supervision at this critical time may be a wrong to these churches.

In the meantime, to meet an immediate emergency, we will very gladly receive contributions from our generous readers for the purpose, as Bishop Williams suggests. But these can be only emergency contributions. It cannot be anticipated that they can solve the problem of the anxious years that lie ahead. The Church corporately must deal with the problem of the European churches, and must either corporately maintain them or corporately assume responsibility for closing them. We have drifted too long.

The difficulty resulting from the depreciation of the lire is a serious one to those, resident in Italy, who give in Italian currency. But it is an advantage to those who give in dol-

lars. Five years ago, when we were sending much relief to these churches, the gift of a dollar conveyed five lire to them. Now a similar gift sends them nineteen lire. The immediate problem is therefore rendered a little easier to those at home.

Two things, therefore, we ask. First, that the Presiding Bishop and Council will deal at an early day with the whole problem of our churches in Europe and will provide for their maintenance. Second, that our generous readers will help in the immediate problem, as Bishop Williams now suggests.

N commending the proposed Washington's Birthday contributions for the maintenance of Holy Trinity Church, Paris, in THE LIVING CHURCH of January 31st, we commented upon a statement made in a circular issued on behalf of a non-sectarian "American church" in the same city to the effect that "eventually the

The American Church in Paris support of the American Church in Paris may be assumed by the Interchurch World Movement." We presented the grave danger that, after Holy Trinity had been, *par excellence*, the American church in Paris during the war, and the center of all relief activities of Americans, a somewhat obscure undenominational church in the same city, now energetically soliciting a fund of two million dollars in this country in order that it may be made the chief American center in Paris, might soon supplant it. General Pershing, Bishop Brent, and a whole host of leaders in army and navy are behind the movement to make Holy Trinity a permanent war memorial, but it will need perhaps a half million dollars from American Churchmen to make this an assured fact. In the meantime the other movement may obtain its two million first and a sad condition of rivalry be created, which, from every point of view, would be deplorable.

We now learn that the Interchurch Movement has declined the request of the Paris undenominational church for assistance, and are informed that the use of their name in connection with it is without their authority. Evidently there is a misunderstanding somewhere, for it is incredible that the Paris church would seek to raise money under false pretenses. Whatever the mistake may be, the Interchurch Movement disclaims any interest in the Paris appeal—which is quite to the credit of those at the helm in that movement.

In the meantime the necessity that Churchmen should provide the necessary funds for Holy Trinity Church can scarcely be over-estimated.

ES, the world moves.

When, twenty years ago, a group of bishops, gathered in the Fond du Lac Cathedral to consecrate the present bishop of that see, followed the long-continued diocesan use by wearing copes and mitres, a furore was created throughout the Church, a Philadelphia Church

The World Moves paper, now defunct, made an exceptionally vicious attack, our New York temporary wobbled perceptibly, and the then Presiding Bishop issued a formal disclaimer of responsibility.

To-day, in our English letter, the account of the consecration of the Bishop of Bradford by the Archbishop of York, assisted by ten other bishops, contains the brief, matter-of-fact statement, "The Archbishop was attended by his chaplains and two choir-boys in scarlet cassocks who acted as cope-bearers."

Nobody attacks, nobody wobbles, nobody disclaims responsibility.

Yes, the world moves.

HE death of Bishop Adams at the advanced age of 87 years removes one who was highly revered by those who knew him and who quietly and patiently did whatever work might fall to him. He was not well known to the Church at large. He was not often in attendance at Church gatherings outside his diocese. He was

Death of Bishop Adams a humble, devoted worker in the vineyard of his Master. God give him rest!

With the episcopate vacant simultaneously in the two

dioceses of Delaware and Easton, lying side by side and with problems quite largely in common, the question of whether a single bishop for the two dioceses would promote the work will, no doubt, arise and receive careful consideration. Obviously it can be determined only by those in the field.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

113. H. H.	\$ 6.00
189. H. M. B., Peoria, Ill.	36.50
231. C. W. Lockwood, Eau Claire, Wis.	36.50
314. Layman, St. Luke's Church, Germantown, Philadelphia, Pa.	36.50
670. G. B. K., Philadelphia, Pa.	36.50
Total for the week.....	\$ 152.00
Previously acknowledged.....	\$ 59,627.43

NEAR EAST RELIEF FUND

A. R.	\$ 3.00
J. E. H., Calvary Church, Santa Cruz, Calif.	2.00
Mrs. W. S. Claiborne, Melbourne, Fla., for March	5.00
Primary, Grammar, and High School Departments Cathedral Sunday School, Lexington, Ky.*	1.00
In Memoriam, J. G. H.	5.00
Members of St. Clement's Church, Philadelphia, Pa.	8.25
Church School Class of the Chapel of the Nativity, Cedar- croft, Md.	2.00
S. E. B.	5.00
Rector's Aid of All Saints' Church, Chevy Chase, Md.	25.00
In Memory of dear ones	5.00
St. Paul's Mission, Quincy, Fla.	5.00
Miss Dorothy Dickinson, Bainbridge, N. Y.	5.00
St. James' Church, Alexandria, La.	26.14
St. James' Church Sunday School, Alexandria, La.	33.18
Mt. Olivet Chapel, Pineville, La.	10.75
Offering taken at first service in Ferriday, La.	3.84
Wm. Richardson, Norristown, Pa.	2.00
Dr. Kirke W. Cushing Memorial	35.00
C. M. G., for February	2.00
	\$ 184.16

FUND FOR CHILDREN'S HOSPITAL AT LILLE, FRANCE

C. R. W., Washington, D. C.	\$ 5.00
A. W., Brooklyn, N. Y.	2.00
	\$ 7.00

FUND FOR HOLY TRINITY CHURCH, PARIS

Dr. N. A. Pennoyer, Kenosha, Wis.	\$ 25.00
"Brookline, Mass."	2.25
R. H., Advance, N. C.	25.00
St. James' Parish, Washington, D. C.	25.00
	\$ 77.25

FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

C. M. C. A. S., Fairfax, Va.	\$ 2.00
Calvary Parish, Colchester, Conn.	8.45
Member of St. Matthew's Parish, Kenosha, Wis.	1.00

FUND FOR FRENCH ORPHANS

St. Mary's Church, Haledon, N. J.	\$ 5.60
	\$ 11.45

FUND FOR BELGIAN ORPHANS

St. Mary's Church, Haledon, N. J.	\$ 5.61
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* For relief of children.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE SECRET OF PEACE

Sunday: Psalm 23.

By Refusing to be Afraid

ONE of the bravest expressions in the Bible is in the words: "I will fear no evil," or in other words: "I refuse to be afraid." If the religious experiences of the Hebrew poet could produce such confidence in his Guide, how much more should it be possible for us! The cause of fear is doubt, an anxious looking forward, in many instances, to things which never come to pass. Its antidote is the confidence born of a love which so implicitly trusts the Good Shepherd that it refuses to be afraid. My outward circumstances may remain unchanged, filled with things that hurt, but at the center of life there will be that peace which passes understanding. Strive each day to cultivate composure and to get rid of fear. Trust your Good Shepherd so entirely that your state of mind shall not be determined by your outward circumstances.

Monday: Isaiah 26: 1-7.

The Peace of Fellowship with God

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." Like an intimate Friend, God is very near, and His shaping influence is motived by love. This fact of

our religion can be made so to fit into our experiences as to bring peace. We do not take the initiative. God is ever waiting to be gracious. Only God can say: "I will never leave thee nor forsake thee," or "I will in no wise let thee go." Times without number comes the Bible phrase: "Fear not." Courage is the soil out of which every virtue grows, and peace of mind is the reward of fellowship with God.

Tuesday: St. John 14.

Peace was a Distinctive Feature in Christ's Life

The Christian religion does not promise immunity from the vicissitudes of life. The most saintly are often the most sorely tried; the right-minded are disciplined, as chosen vessels are heated in the furnace. To all such the Master says: "My peace I give unto you. Let not your heart be troubled." This was not the peace of outward circumstances, for these words were spoken only a few hours before Gethsemane and Calvary. It was the peace of unbroken union with the Father born of the consciousness of having always done the Father's will. "A Man of sorrows and acquainted with grief" had at the center of His life a profound and characteristic peace. That peace has been the magnet of all ages to draw unto Him the "weary and heavy-laden".

Wednesday: Ephesians 3.

The Realm of Peace is in the "Inner Man"

The inner man is the sub-conscious self, and the sub-conscious self is the place where the Holy Spirit operates to a large degree. Here is the basis of habit, the foundation of memory, and the spring of all automatic action. In the inner man is the indwelling motive through which we do right or do wrong, generally without premeditation. The true Christian does not do wrong intentionally; it is the impulse of the inner man. The Apostle's prayer is that we may have strength through the Holy Spirit dwelling in this inner man, that here we may store away high thoughts and noble ideals which are to become the dominating forces of life. It is the action of the hidden current on the submerged four-fifths of the iceberg which determines the direction in which it moves. It is the action of the hidden current of the Holy Spirit on the submerged inner man which determines the way we go. If we are to have God's peace in our lives we must store in the inner man the thoughts and ideals which make for peace.

Thursday: St. Luke 9: 28-36.

The Secret of Prayer is Peace

"As He was praying" He was transfigured. The transfiguring power of prayer expresses itself in the peace which looks out of the eyes of those who live close to the Master. To be like Christ, to share in His peace, we must live in the atmosphere of prayer. What the wing is to the bird, and the fin to the fish, the instinct to pray is to the soul. As the one needs the air and the other the water, so the soul needs communion with God. In that communion is the secret of peace. God calls "Seek ye My face". Man's response, "Thy face, Lord, will I seek", is the response of prayer. The proof of prayer is in the pray-er. As our Lord is the perfect Example of peace, so He is the supreme Example of the prayer-life. If in that Life there was the need for prayer, how much more so in ours!

Friday: Galatians 5: 22-26.

Peace is a Fruit of the Spirit

Nine elemental characteristics of life are here enumerated as the fruit of the Spirit. "The fruit of the Spirit is peace." In these days we hear much of the "acid test". St. Paul is here applying to the Christian life the "orchard test", which is a far better point of view. Whatever our outward circumstances may be, just so far as the Holy Spirit dominates our lives shall we have peace.

Saturday: St. Luke 12: 1-12.

Our Peace is Dependent upon a Religious Experience

He who walks with the Son of Man, and so confesses Him before men, has in that religious experience a Presence which ennobles his best and shames his worst. To him that Presence is like temperature in the water, or perfume in the air, invisible, yet pervasive, and it makes a difference in his life. As we order our lives on the spiritual plane we insure to ourselves the blessing of a divine peace.

NOTES ON THE NEW HYMNAL—XIII

BY THE REV. WINFRED DOUGLAS



HYMN 1. "New every morning is the love".

The tune Melcombe first appeared anonymously in "An Essay on the Church Plain Chant" in 1872, in plainsong notation. Some years later, it was published again in modern notation with a figured bass, by Samuel Webbe, the cabinet-maker and Church musician referred to in the comment on Hymn 110. It was composed for *O salutaris hostia*.

HYMN 2. "Awake, my soul, and with the sun."

HYMN 25. "All praise to thee, my God, this night."

Bishop Ken's three great hymns for morning, evening, and midnight were originally written at least as early as 1674, when he refers to them in "A Manual of Prayers for the Use of the Scholars of Winchester College". They were revised again and again with loving care until 1709. The Hymnal omits six stanzas of the morning hymn, and five of the evening. The missing stanzas show, in addition to the "manly piety, the inviolate conscience, and energy of duty" in the one, "and the spirit of serene humility and confidence" in the other, an extraordinarily lofty sense of heaven, of angelical worship in the presence of God, and of angelical assistance to ourselves. Here are some of them:

"Heaven is, dear Lord, where'er Thou art,
O never then from me depart:
For to my soul 'tis hell to be
But for one moment void of Thee.

"You my blest Guardian, while I sleep,
Close to my bed your vigils keep:
Divine love into me instil;
Stop all the avenues of ill;

"Thought to thought with my soul converse;
Celestial joys to me rehearse;
And in my stead all the night long
Sing to my God a grateful song."

At his own request, the morning hymn was sung at Bishop Ken's burial "under the East window of the Chancel, just at sun rising," at Frome parish church.

We do not know to what tunes the boys of Winchester sang these precious treasures. Music to the evening hymn by Jeremiah Clark (composer of No. 11) was published in 1693. But Tallis' famous tune, written over a century earlier, may well have been associated with the words from the first. The tune is called "Canon" because, as by a strict "rule", the tenor part sings the melody one measure later than the treble: the last four notes of the treble supplying the first four notes of the tenor. Sing serenely and steadily at a slow pace.

The bright, fresh-spirited setting of the morning hymn was composed by Francois Barthélémon, a French violinist, who, after several professional tours, made his home in England. It was written for the children of a large orphan asylum for girls, and at once supplanted the earlier tune by Clark.

We do not sing these two hymns often enough: the clergy should look to it that we use them more frequently.

HYMN 3. "Come, my soul, thou must be waking."

Baron von Canitz, the author, had an intense love of early morning. On the day of his death, he had his attendant carry him to the window of his sick chamber, to see for the last time the glories of the rising sun: and to prefigure by them the impending vision of "That far brighter Sun" of righteousness, so soon to dawn upon him.

The first tune, arranged from an orchestral composition of Haydn, is fine music: but it is less satisfactory as a vehicle for the words than the very expressive tune of Dean Lutkin, which has a true matutinal vigor and freshness, and a perfect correspondence with the natural rhythm of the words.

HYMN 5. "Now that the sun is gleaming bright."

This is a version of the ancient Office Hymn at Prime, *Jam lucis ortu sidere*. The original text, no longer ascribed as formerly to St. Ambrose, nevertheless probably dates from the fifth century. But in 1736 Charles Coffin, rector of the University of Paris, altered the hymn extensively for the Paris Breviary; and this is the version which Cardinal Newman freely translated while still in the Anglican Com-

munion. The old French plainsong tune associated with the words is found at No. 28; but could not be used here, as the English words are not in the original metre. The familiar tune chosen is almost always sung too fast. It should move at a moderate rate.

DEATH OF BISHOP ADAMS



THE RT. REV. WILLIAM FORBES ADAMS, D.D., died on Friday morning, March 5th, after an illness of two weeks, aged eighty-seven years. He had been Bishop of Easton for a third of a century, and member of the American episcopate for forty-five years, having been consecrated first Missionary Bishop of New Mexico and Arizona on January 17, 1875. His two daughters, Misses Louise and Pauline, and his son, Dr. Wilmer Adams, were at his bedside when he died.

Bishop Adams' last appearance in public was when he blessed the banner and flag presented to Talbot Post, American Legion, at the memorial services held in Christ Church, Easton, on Washington's Birthday.

Made deacon in 1859 and priest in 1860 at the hands of the first Bishop of Mississippi, the Rt. Rev. William Mereer Green, D.D., he served first at St. Paul's Church, Woodville, Mississippi. In 1867 he became rector of St. Peter's Church, New Orleans, and the following year changed to St. Paul's Church in the same city, where he remained until in 1875 he was chosen to the missionary episcopate. In the following year he resigned his jurisdiction, because of failing health, and became rector of Holy Trinity Church, Vicksburg, Miss., leaving this parish in 1887 to become Bishop of Easton.

Bishop Adams was born in Enniskillen, Ireland, in 1833, and in 1841 came to the United States, where he received his education. The University of the South granted him the degree of D.C.L. in 1874, and he later received the doctor's degree in divinity from St. John's College, Maryland, and that in laws from Washington College in the same state. He was admitted to the bar in the state of Mississippi in 1854.

The bishops officiating at his consecration were Bishops Green, Wilmer of Louisiana, and Beckwith of Georgia.

THE SEVEN WORDS IN THEIR RELATION TO CHRISTIAN MISSIONS

BY THE REV. H. FIELDS SAUMENIG

[Arranged for Good Friday with suggested hymns, and published by request of several of the clergy.]



IRST WORD: THE VISION OF MISSIONS. The human viewpoint. "Darkness and the shadow of death." The heathen in his blindness.

Hymn 249. "O Sion, haste", etc.

Second Word: THE VISION OF RESCUE. Application of the Gospel to social conditions and problems. Mission to the slums, reaching after the people outside the Church. "Neither do I condemn thee; go, and sin no more."

Hymn 580. "Christ for the world", etc.

Third Word: THE VISION OF HOME MISSIONS. The family; the parish. Mission Sunday schools and chapels. Institutional work. Divorce evil; child-labor, etc.

Hymn 253. "Fling out the banner."

Fourth Word: THE VISION OF THE HEATHEN. The call from the mission field. The consciousness of the need. "With no hope and without God in the world."

Hymn 256. "Souls in heathen darkness", etc.

Fifth Word: THE VISION OF MISSIONS. The divine viewpoint. Jesus' passion for souls. "Go ye into all the world," etc.

Hymn 432. "Love divine, all love", etc.

Sixth Word: THE VISION OF THE CONSUMMATION. "The kingdoms of this world . . . of our Lord and His Christ."

Hymn 329. "Thy Kingdom come".

Seventh Word: THE VISION OF RESCUE THROUGH SACRIFICE. The cost of missions. "The Good Shepherd giveth His life." Hannington, Livingston, Ingle, etc.

Hymn 176. "For all Thy saints", etc.

Story of the Department of Education

By the Rev. William E. Gardner, D.D.



OME of the results of the Nation-wide Campaign in education are beginning to show.

The Presiding Bishop and Council has granted the new Department of Education \$65,000. This is an increase of \$27,000 over the expenditures of the General Board of Religious Education last year. The Council promised the Department that this appropriation is only a beginning and that as favorable reports are received from diocesan committees more money will be appropriated for education.

In every way within its power, the Presiding Bishop and Council is recognizing the importance of Religious Education.

The Department of Religious Education presents a new method of advancing the educational interests of the Church. Six men with the President of the Council, Bishop Gailor, will direct the policy and the administration of such educational work as the Council decides to conduct.

The six men are all well known for their educational interests. Bishop Lawrence is a trustee of many educational institutions, notably Harvard University and Wellesley College. He is keen on having the Church formulate and pursue an educational policy that will make every educational institution a tangible asset not only to the Church but to the life of the nation. Bishop Anderson is a staunch advocate of the teaching office of the Church and has been most outspoken in his diocese for religious expression in the home and for the training of teachers. Bishop Reese of Southern Ohio has given much time to study of the difficulties present in the methods of training men for the ministry. He has written and spoken on the need of some system by which every man in the ministry shall be enabled to do the work that he is best fitted to do. Dr. Z. B. T. Phillips of St. Louis is recognized for his interest in educational standards. He is zealous that the Church in all her educational work should be fearless in maintaining the value of the intellect as the greatest aid to faith. Mr. Harper Sibley of Rochester is a successful Sunday school superintendent and a business man who gives his best thought to the welfare of the youth of Rochester. Mr. William M. Baldwin is an active member of the Board of Religious Education of the diocese of Long Island and also a trustee of the excellent schools for boys and girls within his diocese.

Under the leadership of Bishop Gailor, who has had a large share in making the University of the South one of the leading educational institutions of the country, it is easy to measure the keen interest and expert judgment which these men will manifest as they sit around the table and make plans for the educational work of the Church.

The organization of the Department is such that the seven men will be able to center their interest on administration. Expert knowledge and judgment will be secured by commission. According to the by-laws, the Department of Religious Education "may invite persons expert in particular branches of education to serve on commissions, to investigate and report on special conditions and problems in education. Each commission shall exist until its report is acted upon and the commission discharged. The expenses of the commission shall be paid from appropriations made by the Council. The members of any commission shall have seat and voice in Department meetings when their report is considered." Such an organization has been tested for a number of years by the General Board of Religious Education. Some of the most effective work done by the Board was on the advice of experts brought together for special tasks.

The programme as adopted by the Department of Religious Education consists of the following points:

(1) *"Inquiry Stations" and Work among Students*

In the work among Church students, the policy of the Department is to learn what the Church ought to do before attempting a plan on a large scale. An "inquiry station" means a college center where the Department is trying out methods of Church work among students. In each "inquiry

station" the Department maintains a "university pastor". This man as an agent of the Department has assigned to him a territory which covers contiguous states in which are colleges and universities. As an agent of the Department he visits the rectors in these centers and sometimes calls them into conference. By this method the Department hopes ultimately to have twelve stations and through them touch over two hundred college centers. Every successful method of college work can in this way be made known to the two hundred college workers. They can be brought together in groups and consider the problems of a locality and at the same time feel themselves in contact with the college work of the Church as a whole.

The Department now has three "inquiry stations". Nine more are planned and will be started the moment the Presiding Bishop and Council makes the appropriations. The three that are in operation are at Iowa Agricultural College, Ames, Iowa, under the Rev. LeRoy S. Burroughs; at Cornell University, Ithaca, N. Y., under the Rev. Cyril Harris; and at Dartmouth College, Hanover, N. H., under the Rev. John T. Dallas.

In addition to maintaining the "inquiry stations" the Department is interested in recruiting workers for the Church, men for the ministry, men and women for the foreign field, for directors of Religious Education and social workers among the twenty thousand Church students. It has also made plans to have oversight of the 130 students from our colleges in China and Japan now doing advance work in the universities of the United States.

The Council also made an appropriation for the National Student Council, an organization which attempts to enroll in religious study and Church work all Church students in the various institutions of the country. This organization is made up of representatives appointed by the various synods and selected from college faculties, university pastors, and the students themselves.

(2) *Survey of Church Colleges*

The Department voted to request President Kenneth M. Sills of Bowdoin College to survey the Church colleges. This survey was required because the Nation-wide Campaign contained askings from the Church colleges amounting to \$1,490,000. President Sills will begin his work immediately and hopes to present a report at the meeting of the Council in May.

(3) *Commission on Recruiting and Training the Ministry*

The revision of the canons on ordination presented at the last General Convention was done by a Council of the General Board of Religious Education. That council has urged upon the new Department of Religious Education the importance of a commission not only to interpret the new canons but to take up the whole subject of recruiting, training, and admitting men to the ministry. The Department has provided for such a commission by requesting each seminary to send one representative from the faculty, and it has invited the president of the Board of Education in each province to send two representatives chosen from examining chaplains who are working pastors. This commission will meet immediately and consider the supply of the ministry, standards of training, and the application of the new canon.

(4) *Survey of Church Boarding Schools*

The Department has continued the survey committee for Church boarding schools, of which Dr. William G. Thayer of St. Mark's School, Southboro, Mass., is the executive. Dr. Thayer has been visiting schools in the South. Immediately after Lent he will make a western trip. It is hoped that during the summer Dr. Thayer will issue a report which will be of great value in determining the best lines along which our Church boarding schools should proceed.

(5) *Experimental Schools Coöoperating with Public Schools*

The Department has continued the plan for Church week-day schools coöperating with public schools where children can be excused for religious instruction. The appropria-

tion continues the appointment of Miss Vera L. Noyes as the Department's teacher at Christ Church, Gary, Indiana, and also Miss Edith H. James at St. Mark's, Toledo, Ohio. The appropriation provides for a secretary in the Department, whose attention will be mainly given to this important work. The Department hopes to secure a man who has had an experience in public school work that will command the respect of educators and win their interest in week-day religious instruction.

(6) Teacher Training

The Department made provision for a commission to provide better training for the teachers of Church Sunday schools.

This commission will devise plans to bring the largest possible number of teachers under some form of training at the earliest moment. It is to prepare, or supervise the preparation of, courses for the consideration of the Department. Its immediate work is the consideration of a manuscript for a textbook entitled *How to Teach the Life of Christ*. This commission will meet immediately and it is hoped to have this manuscript ready for use at the summer schools.

(7) Christian Nurture Production

The Department made provision to continue the revision and production of the Christian Nurture Series.

(8) Commission on Pageantry and Dramatic Art

On the basis of the success of the Nation-wide Campaign Pageant provided for the Church School Programme, the Council has made provision for a Commission on Pageantry and Dramatic Art. This commission is to report at the earliest moment to the Department suggesting a programme and methods for using pageantry in educational work.

(9) Commission on Provincial Boards

The Department has considered the difficulties under which provincial Boards of Religious Education are organized and developed. They decided to place the study of the methods of provincial organization for education in the hands of Dr. Charles H. Boynton of the General Seminary. Dr. Boynton has done successful work as executive secretary of the provincial Board of Religious Education of New York and New Jersey. During the General Convention he interviewed all the representatives from provincial boards who were present at the Convention. Under direction of the Department he will organize a small commission and after surveying the possibilities of provincial organization will report to the Department and make recommendations.

(10) Coöperation with Religious Education Organizations

The Department voted to coöperate with the Council of Church Boards of Education which is the interdenominational agency for dealing with the various Christian organizations in universities in such matters as conducting evangelistic campaigns, surveys, visits of secretaries of the various boards, and the study of problems common to all religious bodies in the vocational guidance and Church life of students. It also voted to coöperate with the Sunday School Council of evangelical denominations which is organized to advance economy and educational betterment in Church Sunday schools of the nation.

(11) Personnel Bureau

The Council authorized the Department of Religious Education to create a Church Personnel Bureau for all departments of Church work. It provided that a commission composed of the following secretaries who are vitally interested in Church personnel should have charge of the organization and development of the bureau: Drs. Gardner, Wood, and Gray, Mr. Clark, and Miss Lindley. This commission will immediately take up the organization of the bureau, whose objects are as follows:

a) To receive and act upon requests for help from all who have vacancies in any form of Church work or desire to apply for any form of Church work in the United States.

b) To work toward a personnel organization in the Church which will

- (1) Discover and encourage future workers for the Church and assist them, if necessary, in training.
- (2) Recruit those ready for work in the Church.
- (3) Encourage the maintenance of standards of qualification, training, and service.

(12) Vocational Guidance of Young People

On the basis of the Life Work Conferences of the Nation-wide Campaign conducted by Mr. Gordon Reese of the Brotherhood of St. Andrew the Department appointed a commission to carry on this important work. The Rev. George A. Strong was requested to form this commission.

Mr. and Mrs. Strong have held personal interviews in various cities with the young men and women who signified at these conferences a desire for life work in the Church. From the information gained, it is evident that the Church is losing a large amount of personal power. While business is searching for young men and young women, creating methods and schools for their training, forcing them forward into positions of responsibility, the Church is leaving the whole subject to chance and in many cases allaying conscience by a pious declaration that God will call workers to maintain his Kingdom. The Vocational Guidance Bureau which shall gradually be developed should become the method by which the will of the Church coöperates with the Will of God.

(13) Junior Auxiliary and Church School Service League

By the vote of the Presiding Bishop and Council the work of the Junior Auxiliary and the Church School Service League has been transferred from the Department of Missions to the Department of Religious Education. This was done because the work of these two organizations concerned the boy and girl life of the parish. From now on all organized work among the boys and girls will be made as far as possible an expression of their religious instruction. Miss Frances H. Withers, who has conducted the work of Junior Auxiliary and the Church School Service League, will continue in charge. She will be aided by a competent commission appointed to discover and advance the best methods of expressional work among the young people. This commission will also formulate and publish the materials needed by the Junior Auxiliary and the Church School Service League.

These items give a glimpse of the definite tasks that the Church sends up to its Department of Religious Education. These are not all the tasks. In the original budget approved by the Department there were many other items, which some day will appear as the Church more clearly assumes educational responsibility and gives the money to meet the cost.

The most important task is to make religious education capture the imagination. To that end a pamphlet will soon be published with illustrations and descriptive reading. Copies will be made available to every congregation, and every congregation will be asked to share in a wise plan to equip the youth of to-day to become the Church of to-morrow.

WHAT IS YOUR SIN FOR LENT?

WHEN POOR Hugh Benson was a little boy at Truro, the children of that remarkable Benson family were wont to play many a rhyming game. In one of these, so the Monsignor's biographer tells us, each player wrote a question which was to be answered by some other player in a poem. Hugh, who had been talked to about the necessity of overcoming some besetting sin in Lent, wrote in perfect good faith as his question: "What is your sin for Lent?"

I do not know what the rhymed answer was, but I do know that the question is a very good one; for Lent is what the military men in this day would call a "drive", a forty days' "big drive" on definite and spiritually strategic positions.

Sins, like soldiers, entrench. They dig themselves in. After all, a habit is a trench—that is just what it is. We may put up barbed-wire entanglements, we may entrench our better selves into good habits that face the bad, we may all the year round strive to be on guard, alert, watchful, and occasionally succeed in popping off one of the enemy. But now comes Lent, and the order goes along the whole line for a determined charge; the heavy artillery tunes up; forces behind us are covering our advance; the big drive of the year is on. We know the work cut out for us. It is not easy; it is hard; but we know exactly the point of the enemy's trench that we are directed to attack. The Apostle called it "the sin which doth so easily beset us".

It is the sin which has sent us again and again, wounded and almost slain, to the base hospital. We are going after that one particular sector of the enemy's line. We are not going to wander about in a befuddled and ineffective way; we launch ourselves like a bolt for the definite objective. As Hugh Benson said, "What is your sin for Lent?"—REV. GEORGE CRAIG STEWART, in the *Diocese of Chicago*.

Dr. Manning on the Concordat Movement

SPEAKING before a crowded congregation at Trinity Chapel, on March 3rd, on Present Efforts towards Christian Unity, in the series of addresses on Some Present Religious Questions, in the United Lenten services of Trinity parish, New York, the Rev. Dr. Manning said, in part:

"This Proposal for Approach towards Unity known as 'The Concordat' is a subject which has been much misunderstood by some very good people, and, I am bound to add, much misrepresented by some others. In any approach towards unity there are two principles which must guide us.

"First. In loyalty to our Lord we may not demand as a condition of unity anything that is not actually essential to the Christian Faith.

"Second. In loyalty to our Lord we may not compromise nor surrender anything that is an essential principle of the Faith.

"Now some people hold that this Proposal called the Concordat involves surrender of essential principles. But this is not a question of opinion; it is a question of fact. If this Proposal involves surrender of principle someone must show what the principle is which is surrendered, and this no one has yet done.

"What are the essential principles of the Faith which must be the basis of all proposals for unity? They were set forth in the famous Lambeth Quadrilateral. They are the Creeds, the Scriptures, the Apostolic Ministry, and the Sacraments as ordained and instituted by our Lord Himself. Are any of these principles surrendered in this proposal? Not one of them. They are all specifically and most carefully safeguarded. The principle of the priesthood is the one which is distinctive of the Catholic Church, the requirement of episcopal ordination for the exercise of the priesthood and the ministration of the sacraments. But this is not surrendered. This is the very thing that the Congregationalist signers of this proposal are agreeing to accept.

"There are two questions to be considered; the question of principle, and the question of policy. The question of principle is not involved in this proposal because those principles which are actually essential are carefully conserved. The question of policy is a different matter. As to whether this plan will work, whether it is practicable, whether it will be helpful or harmful in its practical effects, there is room indeed for wide difference of opinion among Churchmen equally wise, equally good, and equally loyal.

"The Concordat provides that the minister thus applying for ordination shall satisfy the bishop 'that he holds the historic faith of the Church as contained in the Apostles' Creed and in the Nicene Creed; that he shall be confirmed, that he shall be ordained deacon and priest, that he shall thereafter use a prescribed rite and invariably use the elements of bread and wine in celebrating the Holy Communion, and that he shall continue permanently in relation with the bishop and under his guidance and discipline.'

"Do we realize what it means for the eminent and earnest men whose names are signed to the Proposal to assent to these provisions? Never before have a group of representative Protestant ministers been willing for the sake of unity to go so far as this. The step for them is a revolutionary one. It requires much grace and humility and true religion for men to be willing to take such a step. The question for us is, have we a right to ask more than this of these men as a condition of unity? That is the question which those who have been engaged in this matter have had to ask themselves in the sight of God.

"The principal objection urged against this Proposal is that, although the minister thus applying will have been confirmed and ordained to the priesthood, the people of his congregation will not have been required to be confirmed. That is an important and serious matter. Those who have had part in these conferences have not been unmindful of it. But have we a right to reject the whole proposal on this account? Can we say that the Church never admits to the Holy Communion any one who has not been confirmed? We

know that we cannot say this. The rule as to Confirmation preceding admission to the Holy Communion is a rule to which exception is made. Both in the Anglican Church and in the Roman Church those who have not been confirmed are under certain conditions admitted to the Holy Communion. For one hundred years no one in the Episcopal Church was confirmed, because we had no bishops, and, unfortunate as this was, the Church survived. This was a situation of emergency. May we not regard the situation created by these proposals for the healing of the wounds in the Body of Christ as one of emergency? Those who oppose the measure on this ground may be asked to remember that this is avowedly an *ad interim* measure. It is only a temporary arrangement; an approach towards full realization of unity. The Congregationalists feel this quite as strongly as we do. Consider what the situation will be. The minister will have been confirmed and ordained priest. The people will have formally assented to this. They and their priest will be in stated relation with the bishop. Is it not reasonable to suppose that many of them may soon desire Confirmation? Have we a right to reject the whole proposal unless the people are required at once to be confirmed?

"But someone says, 'If they are willing to go so far, why do they not go further and come right in?' That question reveals a strange view of unity. What is meant by 'coming right in'? Surely we do not hold that in order to become a Catholic Christian a man must come into the Episcopal Church? We do not want to make Congregationalists and Presbyterians and Methodists into Episcopalian. That is not what we mean by unity. We want to see them, and ourselves, also, lifted out of our present divisions and sectarianisms into the full life and fellowship of the Catholic Church.

"And that is what this proposal has in view. The Congregationalists who accept this arrangement will not be in the Episcopal Church. They will not be under the canons of the Episcopal Church. They will not be required to use the Prayer Book of the Episcopal Church. But they will be unmistakably in the Communion of the Catholic Church. They will hold the historic faith as contained in the Creeds; they will accept the Scriptures; they will have the priesthood and the sacraments; they will be in communion with a Catholic bishop and under his guidance and discipline. And what else have we a right to ask of them? Was there ever any other test of Catholic Communion than this in the first centuries? If carried into effect, this bold step on the part of these congregations may be an epoch-making one. It may prove to be the greatest practical step in the direction of unity since disunity began.

"I have supported this proposal from the beginning, not because I thought it was perfect; not because it is in all respects just what I should like to see it; but because, as it violates no principle of the Catholic Faith, I felt that I had no right to put difficulties in its way, and that I had no right to withhold my support from it. And I shall continue to give it my support unless in its further consideration it shall develop that it cannot be carried into effect without violation of principle. There are great difficulties and uncertainties connected with it, but that is likely to be the case in any real forward step, and if this measure can be worked out it may have results greater than any of us can now foresee.

"What is the present status of this proposal? It was presented at the recent General Convention and initial action was taken in regard to it. The proposal was not considered or passed upon in detail. The Convention said, practically, that there was promise enough in the proposal to warrant preliminary action making it possible to put the measure into effect three years hence, if the Convention shall then see fit to act favorably upon it.

"The Convention also appointed a Joint Commission to which was referred the whole subject, the original proposal together with certain important additional suggestions to be carefully considered in further conference with the Congregationalists.

"The Congregationalists on their part at their National

Council took corresponding action by appointing a Commission to continue the conferences with our own Commission.

"Is there anything in this situation to cause misgiving or alarm? Surely we ought to be glad that conferences are being carried on between the Congregationalists, or any other Christians, and ourselves, with the hope of finding a way of approach toward unity. There are three years for further thought and consideration. There are great difficulties to be met and overcome. No one can say what will be the result of the conferences nor what the final form of the proposal may be.

"Surely this is not a time for excitement and agitation, and attempt to stir up passion and prejudice against such an effort as this. It is a time for careful thought, for calm discussion, and especially for prayer that those who are charged with responsibility in this matter may have right guidance.

"In a recent issue, the *Congregationalist*, published in Boston, referring to the action taken by our Convention, said: 'Our Council in response has appointed a similar Commission. The Joint Commission thus constituted is not in any way limited to the proposals already submitted to the Episcopal Convention. It may and should take into studious and solemn consideration the whole possible way of recognition and unity. The Joint Commission has a right to ask for suspense of hasty criticism, for patient waiting, and for prayerful consideration and help. We should have the final

conclusions of the Commission before us before we make up our minds in regard to the price which evidently must be paid by both parties to such an agreement for manifest gains of brotherly coöperation and united witness.'

"And we Churchmen and Churchwomen should think of this effort not with prejudice, and with minds closed against it, but with deep sense of our responsibility, with open minds, and with real desire that a true way of approach toward unity may be found. We, too, should have the final conclusions before us before we make up our minds. For us also it is a time 'for suspense of hasty criticism, for patient waiting, and for prayerful consideration and help'. Instead of forming an organization to oppose this effort we should have constant prayers in all our churches for the help and support and right guidance of those upon whom the General Convention has laid the responsibility of having part in this most serious undertaking."

PROCRASTINATION is helping the devil in retarding righteousness in the world. Remember that legend of how he summoned his imperial staff and offered a reward to the member who would suggest the best way to destroy a human soul. One said, Convince him there is no God. Another said, Prove there is no immortality and no truth in the Bible. But still another suggested, Convince him that there is no hurry about his carrying out his good resolutions. And the devil gave that one the prize.—*Bishop Talbot.*

The Open Door

By Louis Tucker

SCENE: A CHURCH AT THE END OF THE EUCHARIST.

PERSONS: OUR LORD. THE CONGREGATION. A PRIEST.

(As the candles are put out the light increases. Many look up. The light strengthens, gathers, collects into a Form on the chancel steps. His hair is white, His face, hands, and feet like molten brass, His robe like white flame. The light decreases until the congregation, no longer dazzled, can see clearly.

HE: Follow Me!

(He walks down the aisle. The congregation, amazed, rise and follow. Just inside the door He pauses. The congregation, incredulous, files past. He looks each in the eyes and says a word or two. When they have passed they are no longer incredulous. The first is a woman.)

HE: Mary!

(She tries to kneel at His feet. He raises her.)

HE: Go, feed My lambs. Zaccheus!

THE NEXT MAN: Lord, the half of my goods I give. If I have wronged any I restore fourfold.

HE: This day has thy salvation come. Go, feed My sheep. Thomas! (The next man steps forward.) Put thy finger in the wound in My hand. Go shepherd My sheep. Martha!

THE NEXT WOMAN: Yea, Lord.

HE: Go, tell the good news. Nicodemus! (The next man halts.) Go, teach men of Me. John!

THE NEXT MAN: My Master!

HE: Whoso loveth Me, John, keepeth My commandments. Go tell men so. Luke, go heal My sheep. Bartimaeus, thou art not forgotten. Go teach men to see Me. Peter, why slip by, face hidden?

THE NEXT MAN: Lord, I am not worthy.

HE: Go take up thy cross and lead men after Me.

MARY: (From outside.) Lord, Lord, I have told a woman passing by on the street that You are here and she will not believe.

HE: Why?

MARY: She said she must go home to get dinner.

ZACCHEUS: I called one in. He was a foreigner and did not understand.

LUKE: (From outside.) I tried to bring in a sick man for healing, Lord. He said I was mad.

HE: Friends; did you try to bring a friend?

LUKE: The passers by are strangers.

ZACCHEUS: We dare not leave to go and tell our friends lest Thou be gone.

MARY: Lord, may we bring them later? What shall we do?

(The priest in his cassock comes to the door and kneels silently. Our Lord lays His right hand on the priest's shoulder.)

HE: Tell them, Paul.

THE PRIEST: Master, I do not know.

HE: Then follow Me.

(He walks out through the doorway and is gone. The priest and those in the church follow, and find themselves among those on the porch, but the Lord is not visible.)

VOICES: He is gone!

OTHERS: If He had only told us what to do. But He is gone.

MARY: (to the priest.) He laid His hand upon your shoulder. You tell us what to do.

PRIEST: I think . . . perhaps . . . it almost seems He meant . . . Yes, truly, I know. The very hungry cannot hear of Him. We must see that none go hungry; no, not one. That means great industries backed by great charities, Zaccheus. The very ignorant cannot hear of Him. Nicodemus, that means great schools, for children and for adults. The sick are often too sick to hear of Him. Luke, that means great hospitals and playgrounds. No one can easily bring strangers to Him: only our friends. That means we must each bring our friends: it means, too, that we must enormously enlarge the circle of our friends that we may bring more to Him.

VOICES: But He is gone. Where bring them?

PRIEST: We found Him in God's house, at the breaking of the bread: bring them there.

The Church's Supervision of Social Agencies

By Clinton Rogers Woodruff

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

WHAT is the responsibility of the Church to organizations working in her name or appealing in her name to the public, and what has the community the right to expect? In the article on Coöordinating Social Service Work, reference was made to the recommendation of the Pennsylvania Commission that all such organizations should conform their business methods at least to the very modest requirements for endorsement set forth by the Chamber of Commerce of the City of Philadelphia, and that such institutions for whom the Convention makes apportionment on the several parishes and missions should be required to submit to the budget committee a full account of receipts and disbursements in order that the committee may have data to judge of the need and wisdom of the apportionment to be made on their behalf. In like manner that they should bind themselves, as a condition for receiving such aid, that they will not undertake special appeals and drives without the consent of some ecclesiastical authority, which would give the subject careful consideration.

This brings up the interesting and highly important question of what is involved in an endorsement by a chamber of commerce. This method has been described in an interesting article by Robert W. Kelso, appearing in the *National Municipal Review*. He tells how the need of neutral oversight became urgent, the necessity for protecting the community remaining constant. Charities multiplied; they needlessly overlapped in their activities; they competed with each other for support oftentimes in a most unseemly way; and the contributor was much confused in his giving and often misled. It so happened, Mr. Kelso showed, that the majority of these contributors found themselves united for business purposes. They were members of chambers of commerce or boards of trade. They could at least protect their own benevolences by insuring themselves against fraud. They proceeded, therefore, through the machinery of sub-committees on charitable organizations to call soliciting societies to account. They sought, like the Boston Chamber, to pursue and punish fraudulent solicitation and false pretense. Each member of the body became entitled to the service of the committee because of his membership, as a privilege of that membership. The element of community supervision and responsibility was lacking at that stage of development.

Then came the next stage. As Mr. Kelso tells us, to secure more effective control and in particular to obviate the labor of separate responses to each call from the members, the endorsement card was invented. This method as now employed in effect places the committee behind the soliciting agency as sponsor. In the matter of control it is as effective as a definite license, since a charity without such endorsement is deprived of much of its support, and business men constitute the bulk of the contributors. For instance, about 80 per cent. of the givers to charity in Cleveland are members of the local chamber.

It was obvious from the beginning of the experiment, Mr. Kelso says, that intelligent sanction could not be given without the development of standards in social service, which might serve as a basis for judgment. If its remedy was to cover the community need, the chamber must become community supervisor; must develop a system of investigation; must take measures to keep itself posted, through report and inquiry, on the conduct of endorsed agencies and societies desiring endorsement. In effect, it must cease to represent its own members only, as at the outset, and must become the representative of all the people of the community.

The requirements of the Chicago Chamber are typical and illustrative of the standards thus imposed. Its endorsement committee requires that all societies seeking its backing must be incorporated; must each develop a local board of directors which shall meet at least quarterly; must publish

a report of their year's work; must employ approved methods in the raising of funds; their accounts must be audited by a public accountant; plans for new societies must have been passed upon by experts before adoption; the candidate must coöperate with other agencies in its field; and it must make use of the confidential exchange. These are substantially the requirements of the Philadelphia Chamber, in fact of all the progressive modern business bodies which have become great civic as well as industrial factors. Indeed, thanks to the leadership of men like Lucius E. Wilson of the American City Bureau, the modern chamber of commerce has become one of the potent forces in the redemption of the American city and American public life from the slough of inefficiency and degradation through which it was passing a generation ago. Those who are interested in this phase of the subject will find Wilson's little book on *Community Leadership** highly stimulating. It was written out of rich experience and out of a heart and mind overflowing with love for his fellow men and of the new community life which they are now leading.

To return to our main theme: These standards which the chambers insist shall be met by those who appeal to the community set out the minimum guarantee of efficiency and represent in substance the most advanced stand taken in the charity endorsement movement.

They are also suggestive of a still broader field for the supervisor and raise the questions: What is to be done with the refractory agency? What with the predatory solicitor? How shall the chamber, on the discovery of an urgent social need in its city, establish a social agency to take care of it? On what justification can it draw back from constructive effort against all the unsocial conditions with which its experiment brings it in contact? The foremost executives in the movement, according to Mr. Kelso, are emphatic in their assertions that endorsing bodies to be effective must assume a definitely constructive and supervisory capacity; that they must concern themselves with every unsocial condition in the community. The farther the movement proceeds, the clearer becomes the perspective of the community needs and the relationship between the public and the charitable undertakings that serve it.

In some cities this duty and responsibility is discharged through a financial federation which I hope to treat in a separate article and which the *National Municipal Review* contribution incisively discusses as the next step in the development of community control and responsibility.

When the charity organization societies bestirred themselves to encourage such a relationship among the social agencies of their locality as would bring about better standards of service, they were recognizing, Mr. Kelso points out, a fundamental fact in the status of each of those agencies which, though it remained unexpressed, was still, like unseen stellar bodies, known to be present. When the chambers of commerce sought, first for selfish reasons and later on in a desire for better social conditions, to enforce a higher grade of service from charities, they were taking into account that same known but unrecognized proposition and the corollaries that arose out of it. It is that "a social agency is a public trust". In the words of the *Review*:

"'Of course!' the reader may say, 'Of course! That we have known for a long time.' Yet, by the practice, if not the law, of our several states, any group of persons may secure a public franchise for the asking, upon their unsupported assertion that they intend works of charity. Their enterprise is not for profit; it is, therefore, nobody's business but their own. While the Government has taken this unthinking view, the troubled course of society in our cities has been teaching us that the fundamental

* Published by The American City Bureau, New York, of which Mr. Wilson is a vice president.

status of the charitable society and its true relationship to the public cannot be ignored. The social organization is a trustee for the benefit of the whole people. It is responsible to the whole people. Its task is the most difficult, perhaps, in the range of social experience. If it does a poor piece of work, it is vastly worse than no effort at all. Its aim is the public good. If under the claims of social service it seeks to perpetuate itself where no genuine need exists, it betrays its trust. If it wastes the fund which it holds in trust for the public by improvident investment or useless expenditures or the employment of incompetent agents, again it betrays its trust. If, falling into no specific wrong, it nevertheless carries on its functions with such a wretched degree of competence that no genuine good results to the community, here also it betrays its trust. It is for the public—the beneficiary of these trusts—to determine intelligence and high efficiency. It is they only, in the last analysis, who can develop standards of service and hold their servants up to them."

Systems of government arise out of the customs of the people. This instance of charity regulation is no exception, Mr. Kelso contends. The socially minded members of the community recognize the need, and dimly they perceive the remedy. Thus far observers of this process of supervision have been absorbed in its methods and details. They have said little about its moving principle. In truth the initial experiment of the charity organization societies, the endorsement systems, the financial federations, and the municipal regulations represent parts of one continuous experiment in governmental oversight carried on by private citizens, tending always toward placement of the function in the government itself.

It will be seen that the Pennsylvania Commission is for putting the Church in the line of modern thought in this matter of the community supervision of institutions depending upon community support. Other commissions should go on record to the same effect and should seek to put into motion the proper ecclesiastical machinery to bring their dioceses into line. Indeed the general Department should see to it that this whole subject receives constructive attention uniformly throughout the American Church.

THE CHURCH'S NEED FOR SOCIAL SERVICE

BY THE REV. C. W. VERNON



T is urgently necessary that the responsibility of the Church for Social Welfare work should be widely emphasized and fully realized by all Churchpeople.

The Church needs social service to display her real Catholicity in action and interest. We profess to believe in the Holy Catholic or Universal Church. Our missionary work illustrates the Church's Catholicity in that it demonstrates the fact that the message of the Gospel is for men of every race and kindred and tongue. Our educational work illustrates the Church's Catholicity inasmuch as the teaching office of the Christian Church is for the young as well as the old, from the primary class in the Sunday school to the adult Bible class. Our social service work illustrates the Church's Catholicity inasmuch as it is based on the recognition of the principle that the Church's mission and the teaching of the Gospel are for rich and poor alike, for employer and employee, for the urban and for the rural community, for the normal and for the sub-normal, for the office, the store, and the workshop, as well as for the church and the home.

The Church needs social service to be true to her history. To-day we are reading the story of the Church of the old dispensation, of which the Church of Christ is the flower and fruit, with a new and added interest. We are recognizing as perhaps never before the social content of the burning words and the passion for righteousness of the prophets of ancient Israel, the splendid contribution made to social progress by the Hebrew legislation, the social as well as the individual message of the Hebrew psalmists and the utterances of the wise men of old times. Coming to the Church of apostolic days we have scarcely yet realized the magnificent social teaching of the Holy Communion as it must in early days have impressed the heathen world. For the Caesar on his throne and the slave in his palace to be asked to kneel before the common table of a common Lord was indeed a magnificent demonstration of human brotherhood. The

order of deacons was called into being to discharge one important part of the social welfare work of the early Church. The epistles are full of a social as well as an individual message. The early Fathers emphasized strongly their zeal for social justice and their desire for a new order in which the kingdoms of the world should become the Kingdom of God. In the middle ages the Church bore witness in a striking way to the solidarity of the human race. She led in discovery and invention, in the development of agriculture and of the arts, in the care for the sick, the poor, and the afflicted, while by the system of the mediaeval trades guilds she placed her aegis over industry. In later years while the great emphasis laid upon the value of the individual may have in some cases led to a too individualistic point of view, which became a factor in the creation of the materialism which was so characteristic a mark of the nineteenth century, it must not be forgotten that great Christian laymen led in such reform as the abolition of the slave trade and the lessening of the horrors of child labor in the factories and mines, while great Christian teachers and preachers like Kingsley and Maurice laid the foundations for the great revival in social work and the growing recognition of the responsibility of the Church for social justice.

The Church needs social service in order to be true to the teaching of her Lord. Jesus declared: "I am come that they might have life and that they might have it more abundantly." Surely this has reference not alone to that Eternal Life which consists in the knowledge of God and of His adorable Son, but to the fuller enjoyment by all of physical, mental, and moral life and well-being. It is indeed interesting to study the Holy Gospels with a view to discovering afresh the social content as well as the individual message in the teaching of our blessed Lord. The parable of the rich man and Lazarus, so largely taken as intended chiefly as a revelation of the life that lies beyond the grave, was surely meant in the first place as a condemnation of the idle rich who had no thought for the suffering poor at their very gates. The parable of the laborers in the vineyard, with the exceeding bitter cry of those who had remained idle until the eleventh hour, not because they did not want to work but because no man had hired them, emphasized amongst other things the right of the laborer to opportunity for work and to a minimum wage. The parable of the sheep and the goats, which tells in a dramatic way of the division to be made in that great day when the judgment is set and the books are opened, represents the judge as approving or condemning each according to the way in which each has recognized and discharged his social obligations or has failed to do so. "Inasmuch as ye did it unto one of the least of these my little ones, ye did it unto me."

The Church needs social service to be true to her Lord's command. When our King, the lowly Jesus, on the night before He suffered, in the upper room at Jerusalem, took a towel and girded Himself as a servant, filled a basin with water, and washed the travel-stained and weary feet of the apostolic band, He gave to us what has aptly been described as the Sacrament of Social Service.

The Church needs social service to realize her function as the living Body of the Living Christ. The mission of Him of whom Tennyson beautifully wrote,

"And so the World had breath
And wrought with human hands the creed of creeds,
In matchlessness of perfect deeds,"

fell naturally into three main divisions—missionary, educational, and social service—preaching, teaching, and doing good. The mission of His Church, therefore, must adequately represent this threefold mission of her Lord. Our Lord's social service work itself fell naturally into three main divisions—doing good, healing diseases, and casting out devils. The social service work of His Church must therefore deal with practical benevolence, including the carrying on of institutional and philanthropic work of every kind, with the ministry of healing, having regard to the mental and moral as well as physical diseases to which the life of the community or individuals is subject, and with the ministry of exorcism seeking to drive out and to banish whatever demons or devils there be that mar, degrade, or corrupt either the life of the nation, the life of the community, or the life of the individual.—*Canadian Churchman*.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

AID FOR OUR CHURCHES IN EUROPE

To the Editor of *The Living Church*:

MOULD it be asking too much of you if I should express the hope that you will add to your many good deeds to our work abroad the reopening of a subscription for present needs among our American Churches in Europe?

I could not get late and full enough information at the time of the General Convention to get these needs into the budget. They are in part just materializing. We were facing an unprecedented situation and could not prophesy. THE LIVING CHURCH FUND had carried us through the war period, and peace, it was confidently expected, would bring easier conditions. But this has not proved to be the case, and our parish at Rome is having a hard time.

The Rev. Mr. Lowrie wrote me in December that there would be a deficiency for two years' work of about \$2,000. This does not seem very much, but it was a burden on a tired man, and his constituency had almost evaporated. This showing is now rendered much worse by the fall in value of Italian lire. They are now 19 to the dollar instead of just over 5, and you can imagine the effect on contributions. A five-lire note has always seemed a good contribution in church. It seems so still to those who are accustomed to think of money in that currency, but it is now only worth a little more than 25 cents. The deficiency, therefore, will be nearer \$4,000 than \$2,000, and while I have hesitated to appeal before this for the smaller sum, I now feel that it is my duty to call the attention of the friends of our Church in Rome to this need.

No one who has ever worshipped there can forget the charm of the building and the beauty of the services. It is immensely important that there should now be no break. Mr. Lowrie is a national figure in Italy. They delight to honor him, and it should be our welcome privilege to help support him and his work.

I do not enclose my contribution to you at this time because just before receiving his last letter yesterday I sent him a contribution in pursuance of a previous promise. I told him I would be responsible personally for one tenth of the foreseen deficiency. What I have just sent him was a quarter of my pledge. I shall be pleased to contribute the other three quarters through you as they fall due.

Faithfully Yours,

G. MOTT WILLIAMS.

RESERVATION

To the Editor of *The Living Church*:

MY attention has been drawn to a brief letter from Dr. Manning in THE LIVING CHURCH of February 21st, in which he quotes a letter from Father Conran of my own Society that appeared recently in the *Church Times*, on the subject of Reservation of the Blessed Sacrament.

Since many inquiries have been made if Father Conran in any way represents the Society of St. John the Evangelist, I made haste to state in a telegram to you, sir, that Father Conran is speaking only for himself and as a private individual. Let me add further that I cannot conceal my regret that he should have written as he did to the public press, knowing positively that his Superior could not endorse his views. As Provincial Superior of the Society of St. John the Evangelist in America, will you allow me to disassociate the Society in this country entirely from the position that Father Conran maintains? I regard his theological views, as do my brethren here, with the greatest abhorrence. We not only believe in and practise Reservation, but we daily communicate persons from the Reserved Sacrament who would otherwise, perchance, live and die without the Heavenly Food. Moreover, we frequently have the Devotion of Benediction in church and in all our chapels to the great content and increased devotion of our people.

Father Conran says: "The way to come to God has been revealed to us by our Lord; we may not come as it seems best to ourselves, or as we like. We therefore need authority to make sure that we are coming in the right way when we use the Reserved Sacrament as a means of approach, reserved for that special purpose."

All this reads like *Alice in Wonderland*. "Alice was dreadfully puzzled: the Hatter's remark seemed to convey no sort of meaning, and yet it was certainly English."

Our Lord did not reveal to us detailed methods of approach to God. The Blessed Sacrament exists, it is true, for purposes of communion, but whether during the short period between the consecration and immediate communion, or the longer period involved in Reservation in the tabernacle, or in Exposition and Benediction, our Lord in the Blessed Sacrament receives worship from Catholics who believe in the Real Presence.

It seems unfortunate, at a time when we want above and beyond everything else to lead our people to prayer, that we should be engaged in a controversy among ourselves as to methods.

We are told that *Exposition and Benediction were not the object of the Institution of the Blessed Sacrament*.

Quite so; we are all agreed on that point. So why mention it? *That they are Roman.*

That is, for centuries they have commended themselves to the love and devotion of the majority of Christians in the West. One would have supposed that this was a strong argument in their favor.

F. C. POWELL, S.S.J.E.,
Provincial Superior.

Boston, February 26th.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

SHARE just enjoyed reading your editorial on the change of name. Of course it is an *ex parte* statement of the case, and yet I feel that you have softened much in your opinions about this old question. May I be allowed to say a few words in reply? Do you not think that we are laying too much emphasis upon the superficial aspect of the question and too little upon the fundamental? "What's in a name?", after all? Protestant Episcopal was adopted at a time (and I do not live very far from the church where this cognomen was put forth as perhaps the best possible because Romanists and Methodists were then active in the religious history of Maryland) when it seemed a wise compromise. And surely this name has distinctly made it plain that the Episcopal Church is the *Via Media*, and is conscious, without arrogance, that to be the extreme is to be narrow. And I am inclined, as I grow older, to think that the name of anything never does full justice, never really describes. Take the names of the various denominations, for instance, and you will find that they do not define the *raison d'être* of any of them. If a name could entirely explain the history, doctrine, and discipline of the Methodists it would be like trying to empty a lake into a teacup. We will let the Hebrews do that. A name is a mere suggestion, and a small one at that. The three branches of the historic and universal Church have their official names, but who knows what they are? They are buried in technical phraseology. But everybody knows something about the Greek, the Roman, and the English Churches. And you can not separate any of these names from a certain racial influence upon civilization. But what do these names explain when you think of history and doctrine? Very little. We are not required to live up to a name but to a character, and when this old world finds that we have become a live Church it will take heed, not to a name, but to the fact that we are really a Church with a history proud of its length, a doctrine connected with apostolic integrity, and a polity sanely preserved by reason of its divine and New Testament origin. You say "American Episcopal Church" might be suggestive, as a name, from the patriotic and ecclesiastical point of view; but, when we remember that the episcopate is not American, what then?

There are more reasons than one why the so-called Protestant Episcopal Church has a right to a "place in the sun", and when those reasons are properly understood and emphasized by the rank and file of the Church it will take its place among those mighty forces that operate everywhere for the saving of mankind. Changing the name of the Church will no more save it and make it a power for good than calling a man a king who happens to wear a crown of gold found in the gutter. Let us stop discussing the nonessentials and get down to the rock-bed of greater zeal for the missionary and educational work of the Church, and all such things as mere names will take care of themselves. In spite of our differences in Churchmanship I believe there is more unity among ourselves now than ever before, and this fact means more than appears on the surface.

HUNTER DAVIDSON.

To the Editor of *The Living Church*:

 WAS quite interested in reading your editorial in to-day's paper entitled "The Protestant Name". Among other things you say: "Why then do we continue to use a title (Protestant) that casts an aspersion upon the Mother Church of England?"

The King, the Head of the Mother Church, has to declare himself a Protestant at his Coronation and has to promise to maintain the "Protestant Reformed Religion established by law". Now how can a Church have at its head an avowed Protestant and maintain a Protestant religion if that Church has no Protestant character whatsoever?

Then in the early days of this country there was considerable agitation over the question of the "Clergy Reserves". These Reserves were set aside by imperial statute for the support of a "Protestant Clergy" and the Bishop of Toronto, Dr. Strachan, stoutly maintained that the clergy of the Church of England, and no other, were the Protestant clergy referred to. To-day in Canada many of the men in charge of weak parishes are benefiting from the money obtained from these reserves.

The editor of the *Canadian Churchman*, in the issue of his paper for January 22nd, has this to say about the Mother Church:

"In 1800 in the union of Great Britain and Ireland, the fifth article declares that the Churches of England and Ireland, as now by law established, be united in one Protestant Episcopal Church. In the Catholic Emancipation Act of 1829 the Church of England is spoken of as the Protestant Episcopal Church."

The truth of the matter is that our communion is both Catholic and Protestant, and Protestantism is not a mere negative thing, as was pointed out very ably by the present Bishop of Michigan a few years ago.

Very truly yours,

Florence, Ontario, February 29th. P. H. STREETER.

[We have carefully refrained from saying that the Church "has no Protestant character whatsoever", though only in a loose way of speaking can such character be affirmed; but the Church of England is not responsible for any of the uses of the Protestant name which our correspondent has cited.—EDITOR L. C.]

To the Editor of *The Living Church*:

 THANK you for your illuminating editorial of February 28th. It seems, while we have been enjoying a talking feast, and consuming reams of paper, and weeks of Convention time, that a stray ecclesiastical cat has jumped on our table, and made off with the bone of our contention: "American Catholic" as the proper title for our Church. The bone being a total loss, and the supposed necessity for a new name remaining, a suggestion may be in order.

In the *Century Dictionary*, under the head of "Trope", "We acknowledge and believe the Catholic Reformed Church" is quoted from John Milton. That seems a satisfying name for our Church. The title is so peculiarly representative of the history of the Church of England, and our own Church, that it would not appeal to any other ecclesiastical cat as worth stealing, while we multitudinously and tumultuously discussed its merits. Those who would shy at "Catholic" might be soothed by the historical ex-crescence "Reformed". The Eastern Church thrives under the awkward title "Orthodox"; possibly we might survive "Reformed", for both adjectives indicate an admirable tenacity of faith and purpose. The loss of the term "American" is not lamentable, for the word only introduced a geographical puzzle in nomenclature, to cure a theological misnomer.

Oxford, N. C.

F. H. T. HORSFIELD.

SOCIAL SERVICE, ORGANIZED OR FREE

To the Editor of *The Living Church*:

 IT seems to me that the Church in this present day is depending altogether too much on organizations and committees. We have a social service committee in each diocese and a Social Service Commission for the whole American Church. Now as a matter of fact the Church itself, if the clergy and the people rightly understand their obligations and duties, is one great social service body.

The fact that we have to have these various organizations in the Church would seem to indicate that the clergy and the people as a rule do not measure up to their obligations; and is it not a shifting of our duties and responsibilities to a committee? I know one priest who does more social service work than the entire social service committee of his diocese and his work is never mentioned by the social service committee in its report, which deals almost entirely with what the committee has read and what it advises others to read and a lot of things that various lecturers have said.

What we need in the Church is not more organizations of

this sort but a truer realization of the duties and obligations which we each and every one took upon ourselves when we were baptized and when we were confirmed. The Master went about doing good, and we who have been incorporated into Him in Holy Baptism should emulate His example—when we find a weak and erring brother or sister do not leave him or her to be dealt with by a committee but do something ourselves, hold out a helping hand.

Here at Geneva we have a state industrial school for girls, and of the more than one hundred girls few, if any of them, have ever had any definite religious training. When they go out from this place into the world again what will become of them? Will they have any one to look after them and give them a helping hand? Experience shows that they will not, except it may be in exceptional cases. These girls, for the most part, are in this place because of ignorance of the things which their parents should have taught them. Their parents not having any definite knowledge of religion themselves were incapable of giving them any instruction. Their eagerness and their willingness to learn is pathetic. But when they go out from here they feel that every one will taunt them with having been sent to this place and their fear of this is not without foundation, which only goes to show that the Christianity of the average person is only superficial and has not taken deep root in the heart. I took a religious census of the school and found that of the 105 girls 95 were of Protestant ancestry. Four were of the Church and six from the Roman Church.

I have baptized fifteen of the girls and am preparing a class of twenty-one for confirmation, but when the time comes for them to leave here, will the Church people in their own homes be willing to help them and befriend them? God grant that they may, for the good of their own souls and the souls of the girls!

W. M. PURCE,
General Missionary.

Geneva, Neb., February 25th.

"THE MINISTRY OF SISTERHOODS"

To the Editor of *The Living Church*:

 IN his letter of February 3rd, Mr. Cox speaks of the work of Sisters in a hospital. There is certainly a large field for this sort of work, and it is already carried on in many places in this country as well as in the mission field, but my plea, set forth in *THE LIVING CHURCH* of December 27th, was for the help of Sisters *in homes*, as nurses or mothers' helpers or housekeepers in times of illness or distress, or simply to ease things up a little, now and then.

Some years ago a Sister made such a visit in a certain rectory, where things had become a little congested. She did some valuable nursing, helped with the meals, made two smocked dresses for the baby of the family, made a birthday cake as a surprise, darned a collection of stockings, taught the children some lovely songs, read a new book with the mother who "never had time to open a book", played games with the whole family in the evening, and unconsciously radiated the atmosphere of her background. When she went away, the verdict was: "She saved my life, made me ten years younger, and restored my faith in the Catholic Religion."

For such a worker a course of practical nursing would be invaluable, but one of the concentrated courses would be all that was necessary—baths, bed making, temperature taking, etc., and simple cookery, without an exhaustive study of anatomy or *materia medica* or three years' hospital training. Of several I have heard from, some are ready to take up the work but not the "life". Others want the "life" but are shy of the work.

Who can see a way to combine the two in a community (perhaps a "Second Order" of some existing community) of women of sense, full of love of God and man, ready for service as they may be needed, without pay or praise or promotion, with the background of a life of prayer, under rule, with renewable vows, and the joy that radiates from the altar, to carry it on?

EMILY ELDREDGE SAVILLE

St. Mary's Rectory, East Providence, R. I.,
February 26th.

RECOGNITION OF SOVIET GOVERNMENT

To the Editor of *The Living Church*:

 RAY counsel your readers at once to petition the President and Congress not to move for "recognition" of the "soviet government" in Russia, which has overthrown the basic doctrine of civilization—religious toleration—by proscribing all religions; and persecuting, torturing, and murdering officers and members of religious bodies for their beliefs.

Yours truly,
ERVING WINSLOW.



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

 IN a finely printed profile of Sir Oliver Lodge which I saw lately, there is noted in the refinement of the clear-cut silhouette a great resemblance to a brother of Sir Oliver, the Rev. Henry Lodge, who died a few years ago. Father Lodge was temporarily in charge of All Saints' Cathedral, Indianapolis, and as my old home was just across the street it was a privilege to see him very often. Never before have I seen one in whom the body seemed to be only the frail temple of the soul. Father Lodge never forgot for a moment the eternities, the spiritual mysteries. Without being too insistent, he made one feel that heaven was the only thing worth while. His dark eyes fairly glowed while in gentle and beautiful language he talked about those holy things which perhaps we reserve too much for our "Sunday" talk.

Father Lodge used often to come in when he saw me digging in my garden. He would come quietly—he was tall and spare and noiseless—and stand behind me. Once he said: "You love to dig, I fancy." When I said that I did he said: "But you don't have many blossoms—perhaps the blossoms are in your heart." Father Lodge was very sad. There were sorrowful circumstances connected with his American life. Our family grew very fond of him. He would come at odd times, sometimes in the rain and late at night. We often tried to have him speak of his distinguished brother, Sir Oliver Lodge, but without success. One evening when he came a magazine containing his brother's picture lay on the table. A member of the family opened it and handed it to him.

"Is that any one you know, Father Lodge?" He glanced at it and smiled. "Ah, my brother!" And then, instead of talking of him as we were all hoping, he put the book down and went on to say how much happier we would all be if we went every saint's day to the early Eucharist.

He was in charge of a mission in an adjoining town, later, and invited me to come over and speak of the Auxiliary work. But just before the time a hasty note came breaking the engagement. This was followed by a personal call in which Father Lodge told me with a pathos beyond description why he had cancelled the meeting. "Do you know," he said, so seriously as to be tragic, "that those ladies, forgetful of the holy season of Lent, were preparing to make a social affair of your coming—having a feast and doing things which I know would have shocked you?" (Dear Father Lodge did not know that I had lived in such an environment all my life.) "So I told them we would not have the meeting."

We all recognized the ascetic beauty of his life and sympathized with him in whatever tragedy of life he was bearing and trying to make the best of. When I read of his death I was glad. Father Lodge did not belong on earth.

ONE OF THE MOST SACRED and beautiful moments in the triennial Thank Offering service is just before the prayer for the Church Militant, when the names are read of those good women, consecrated as Church workers, who have passed out of life during the triennium. Here are names which have been familiar for years perhaps, and have stood valiantly for the Church in diocese and parish. And this list is no sooner read before the altar than another one begins to form for the next triennial.

Already we know personally of two consecrated women whose names will come very near the head of that 1922 list, Mrs. Thomas Underwood Dudley, wife of the late Bishop Dudley of Kentucky; and Mrs. Florence Greeley of the diocese of Chicago. First, best, and dearest in the loyal hearts of this twain, stood the Church. Their constant and multi-fold service to the Church was their joy, not their duty. Mrs.

Dudley organized the Auxiliary of Kentucky in 1884 and was its sole president until her death. She was an inspiring leader, keeping her Auxiliary well in the van of Auxiliary work. Her generosityes were many and important. She built the parish house of the Church of the Advent, Louisville, of which her son-in-law, the Rev. H. S. Musson, has long been rector. Within the year she wrote a letter for this page, giving us an idea about the use of the blue mite-box. She was full of zeal and was happy in generously carrying out new and good plans.

Mrs. Florence Greeley, whose charming home is in Winnetka, has served the Auxiliary of Chicago in several capacities, president for many years, honorary president, and in other positions in which her interest continued despite her long invalidism. Mrs. Greeley radiated sweetness and light. Charming and lovely are two rather old-fashioned adjectives which well describe her. She loved all things beautiful and had a delicious sense of humor, but under it all was a serious and constant faith. She, too, within the year has written a little note speaking of a certain devotional book which in her illness she kept beside her. Thank God for these two noble women, who by their consecration have helped to bring heaven down to earth. May light perpetual shine upon them!

THE FIFTEENTH ANNUAL MEETING of the Woman's Auxiliary of the diocese of Harrisburg was held in St. Stephen's parish house, Harrisburg, on Wednesday and Thursday, February 11th and 12th.

Despite the very very bad walking, late trains, and illness in many quarters, there was a large attendance. Very cordial hospitality was extended by St. Stephen's people to all their guests and a luncheon was given for them on Thursday in the ballroom of the Penn-Harris Hotel.

The Rev. H. A. Post opened the meeting on Wednesday afternoon, and following the president's annual message came personal impressions of the Triennial from the diocesan treasurer, Miss Smythe; the vice-president at large, Mrs. Drinkwater, and from Mrs. James H. Darlington, wife of the Bishop.

A general conference followed on the expense fund and on pledges, and stress was laid on the great need of an educational secretary. The plan which met with most favor was for a secretary on a salary, who could give her whole time. Miss Boyer, educational secretary for the Bethlehem diocese, gave a demonstration study-class which clearly showed the value of such work and aroused interest in the new study-class book, *Neighbors*. Several classes with this textbook began with Lent.

Bishop Israel as well as the Bishop of Harrisburg spoke at the service in the evening.

On Thursday the session began with the Holy Communion in St. Stephen's Church followed by a quiet hour conducted by the Ven. Archibald M. Judd.

The delegates then adjourned to the parish house to hear Miss Lindley, who spoke on the Enlarged Scope of the Woman's Auxiliary. The box work to be carried on along Red Cross lines is one of the new ideas; also the Church League of Service, which combines all women's organizations in the Church. Miss Lindley is always forceful and accurate in her addresses, and the delegates carried away clear ideas and solid enthusiasm for the enlarged work and wider vision of woman's work for the parish, the Church, and the world.

The pledges for the coming year are four: Devastated Texas; the Emery Fund for the fiftieth anniversary of the Auxiliary; the Chinese student scholarship, \$100; Mt. Alto, and for Bishop Rowe's work in Alaska, \$200.

The branches all responded with generous pledges for all five purposes, beside pledges for the expense fund, to

carry on the work of the Woman's Auxiliary in the diocese of Harrisburg.

The Junior work has been under a great handicap for nearly a year owing to the illness of its president, Miss Hirlinger. Miss Anna M. Watts has been appointed president until such time as Miss Hirlinger may be able to resume her work.

The diocesan officers elected were: Mrs. Drinkwater, vice-president at large; Mrs. M. W. Van Horne, Secretary; and Miss Smythe, treasurer.

Two delegates to the provincial synod were also elected: Mrs. A. P. Perley of Christ Church, Williamsport, and Miss Anna M. Watts. Alternates: Miss Randall, St. Stephen's, Harrisburg; and Miss Culbertson, Lewistown.

At the close of the meeting on Wednesday afternoon, Mrs. Darlington entertained the delegates at a "tea" at the see house, which was thoroughly enjoyed by all. The Bishop in his usual happy manner told interesting stories connected with his art treasures.

The next annual meeting will be held in St. John's parish, Carlisle, in February 1921.

GREATER INTEREST has never been shown in this page than since the Convention in Detroit. Epiphany called forth many letters and the number containing the cut of the seven candles evoked many questions, which were passed on to those capable of answering them in detail. Now the Progressive Tea given by the Auxiliary of Georgia and described lately on this page bids fair to become fashionable. Already the description of this tea—of which we possessed one copy—has started on its rounds.

A LETTER FROM the Rev. George W. Davenport, executive secretary of the Seamen's Church Institute of America, brings great pleasure. The writer sends his thanks for a late suggestion on this page as to the importance of interesting the Church chapters of Boy Scouts in this important and exceedingly interesting institute. It seems to us the most novel, manly, and keenly fascinating feature toward which the attention of the Scouts could possibly be directed. Mr. Davenport says that literature will gladly be sent to inquirers. The address is 25 South street, New York. We quote from this letter a new feature:

"The work of the New York Institute fills now every nook and corner of its great sixteen-story building. They are compelled here to turn away a great many men for lack of accommodations and new departments are constantly opening. For instance, a woman has recently been put in charge of the Department of Missing Men, and during the six weeks of its operation nearly sixty men have been found and connected up with their families. This is a very real service and many interesting stories can be told of the gladness this has made possible."

"If you would like to have it, we should be very glad from time to time to send you interesting items. At a recent conference with Miss Lindley, it was suggested that since the reorganization of the Woman's Auxiliary many parish branches would probably like to know of the work of the Seamen's Church Institute of America. I have, therefore, sent a letter and literature to all of the diocesan presidents and secretaries calling their attention to what Miss Lindley has said and offering to give them any information possible. If you can suggest any way by which the women of the Church can be brought into closer relationship with our work, I should appreciate it."

In the new organization of parish units of the Church Service League, it seems to us that it would be very easy to introduce a knowledge of the S. C. I. and an interest in it.

INQUIRIES HAVE COME as to the Church Service League. Nothing has stirred the Auxiliary so much in years as this innovation following in the wake of the Nation-wide Campaign. The League will benefit by the enthusiasm left over from the Campaign. Doubtless the executive council has its hands overflowing, but judging from the interest already shown, and the inquiries that are bound to come, we believe that a leaflet containing the addresses of the seven united societies might with profit be sent out. One person writes that she has never heard of St. Barnabas' Guild and another that the Church Mission of Help is something new to her. Another question propounded is as follows: Suppose in your

parish you have some societies other than the seven which form the League—should they be included in your parish unit?

Our conception of the parish unit, gained by consulting the chart of the League, is that the parish unit should certainly include all societies of the parish—men's as well as women's—but that the Sunday school belongs in another organization.

WHENCE? WHEREFORE? WHITHER?

BY HAYWOOD TUPPER

 OWELL writes of humanity that it is a noise between two silences. "A flock of sheep rattling over a bridge" supplies the poet's illustration. Whence this miracle of Being? So intangible a thing as sentiment, emotion, and corporeity is developed, a material embodiment of an immaterial spirit; the one subject to every vicissitude of environment, the other free amid the

"Wreck of matter and the shock of worlds."

The recipient of this inexplicable gift awakes to consciousness. He is Here. Reality needs no logic to convince him of the wondrous verity. Comparing his experiences with that of others of his kind he feels assured that he is no phantom, albeit he sees them disappear at death and apprehends that, in like manner, he, too, will vanish from earth.

What is the *motif* of this Pageant of Life in which he finds himself one of the players? Frederick Robertson set forth: "Why man was formed was because of the humanity in the heart of God, who wanted human objects upon whom to bestow His beneficence." The Creator purposed kindling love in the hearts of His creatures, glowing like the flame of His Own for them. In bestowing life He meant to impart life divine, the human of his ideal reflecting the Great Original as the dewdrop on a rose-leaf mirrors the beams of the morning sun.

The power of a determining will was given man to exercise his moral nature to the loftiest attainable. The dignity of the highest archangel consists in willing to obey the will of the Most High, which is the Law of Life, being "God's self-expression".

Man's choice between good and evil was subverted. "An enemy hath done this" clashed jangling dissonance into the sweet music of the Oratorio of Humanity, and, sad at heart, conscious of frailty, man questions the wherefore of his existence.

In the words of the reverent Lacordaire: "God is popular." Amid the pathos of the world, and the unrest of our individual experiences, we look up to Him, finding solace in the trust that from the weltering chaos of sin's disorder, in which we penitently own we have had our part, the kind All-Father will, in His own way, educe good.

The Arab, with oriental hospitality proffering his tent to the way-wearied traveler, says: "We are all the guests of Allah." It is true. By invitation of our Divine Host we are Here. Small, relatively, as is this little outpost of His wide domain, we are the objects of His unwearied care. Through the journey of years He has led us, until, our pilgrimage ended—although the wherefore of our being has been misinterpreted—vivified by faith, which is the confidence of love, on the jeweled bridge of His covenanted mercy we cross from earth to the Great Beyond, His Tent Above, His welcomed guest in the long forever of eternity.

MOST PEOPLE, when they think at all of their faults, call to mind sins positively committed. But the list of sins of omission is probably longer, in the case of every man, than that which includes commissions of evil. Maurice, one of the purest spirits of the English theological world, thus expressed his own self-conviction with respect to his moral status: "Upon me lies a burden which I cannot shift upon any other human creature—the burden of duties unfulfilled, words unspoken, or spoken violently and untruly; of holy relationships neglected; of days wasted forever; of evil thoughts once cherished, which are ever appearing as fresh as when they were admitted into the heart; of talents cast away; of affections in myself, or in others, trifled with; of light within turned to darkness. So speaks the conscience; so speaks, or has spoken, the conscience of each man."—*Zion's Herald*.

Church Kalandar



Mar. 1—Monday.

- " 7—Third Sunday in Lent.
- " 14—Fourth Sunday in Lent.
- " 21—Fifth (Passion) Sunday in Lent.
- " 25—Thursday. Annunciation B. V. M.
- " 28—Sixth (Palm) Sunday in Lent.
- " 31—Wednesday.

KALENDAR COMING EVENTS

March 24—Consecration Bishop-elect of Southwestern Virginia, Trinity Church, Staunton, Va.

Personal Mention

THE REV. CLIFTON BREWER, rector of Trinity Church, Branford, Conn., and in charge of Religious Education work at Yale University, may be addressed at 1181 Yale Station, New Haven, Conn.

THE REV. ALAN R. CHALMERS has become vicar of Trinity Church, Thermopolis, Wyoming.

THE REV. HUBERT COWLEY-CARROLL has been elected port chaplain of the New York City Mission, for work with immigrants at Ellis Island and the docks. He has entered upon his duties and should be addressed at 38 Bleeker street, New York City.

THE address of the Rev. FRANK DEAN GIFFORD should be 415 East 13th street, New York City, and not as given in *The Living Church Annual*.

THE REV. G. H. HARRISON should now be addressed at 319 Fatherland street, Nashville, Tenn.

THE REV. S. C. HUGHSON, O.H.C., spent the first ten days of Lent at St. Alban's, Sycamore, Ill. He preached at the school on the First and Second Sundays in Lent, and also at St. Peter's, the parish church. He held a retreat for the Oblates of Mt. Calvary and one for the postulants of the school giving two instructions a day, one for the older and one for the younger boys of the school.

THE REV. WALTER J. LOCKTON after twelve years absence from the diocese of Northern Indiana has become rector of St. John's Church, Elkhart.

THE REV. HENRY IRVIN LYNDs, curate at Grace Church, Lockport, N. Y., has accepted the call to the Church of the Ascension, Bradford, Pa., left vacant by the consecration of its rector as Bishop of Liberia.

THE REV. LINN W. McMILLIN should now be addressed at 2401 South 19th street, Lincoln, Neb.

THE REV. M. BELKNAP NASH, formerly of Jackson, is now vicar of St. James' Church, Kemmerer, Wyoming.

THE REV. E. E. OSGOOD, rector of Emmanuel Church, Brook Hill, Richmond, Va., seriously ill for two months, is well on toward recovery.

THE REV. W. THOMAS REYNOLDS may now be addressed at 205 N. Mill street, New Castle, Pa.

THE REV. GEORGE H. RICHARDSON has relinquished the rectorship of Trinity Church, Logansport, Ind., and on March 1st became rector of the Church of the Advent, Indianapolis, Ind.

THE REV. EDWARD H. RUDD, D.D., should now be addressed at Iowa Falls, Iowa.

THE present address of the Rev. EDWIN R. SMYTHE is: Seabury Divinity School, Faribault, Minn.

CERTAIN Church almanacs have given the address of the Rev. G. C. SUTTON, D.D., as Mercer, Pa., which is incorrect. He is still rector of Holy Trinity Church, Oxford, Md., and president of the Standing Committee of the diocese of Easton, and should be addressed accordingly.

THE REV. WILLIAM TOOLE, vicar of the Little Snake River missions, Wyoming, is seriously ill in a Denver sanitarium.

THE REV. J. GODFREY WILSON has entered upon his rectorship at St. Peter's, Westfield, and St. Paul's, Mayville, N. Y.

ORDINATIONS

PRIESTS

TENNESSEE.—The Rev. JAMES R. SHARP was advanced to the priesthood on February 28th at St. Barnabas' Church, Tullahoma, by the Rt. Rev. Troy Beatty, D.D., Bishop Coadjutor. The candidate was presented by the Rev. Prentiss A. Pugh. The Litany was said by the Rev. W. H. DuBose, the Rev. R. E. Campbell, O.H.C., was epistoliter, and the Rev. W. A. Jonnard, gospeller. The Rev. Hoard Cady, the Rev. A. C. Killeffer, the Rev. E. C. Whitall, O.H.C., were also present and joined in the laying on of hands. On Sunday, February 29th, the newly ordained priest was instituted as rector of St. Barnabas' Church by Bishop Beatty.

WESTERN MASSACHUSETTS.—On Wednesday, March 3rd, the Rev. EDRED MAY, deacon, of St. James's parish, Greenfield, was advanced to the priesthood by Bishop Davies in the Bishop's Oratory of St. Michael and All Angels, Springfield. The exhortation to the ordinand was given by the Rev. John H. Nolan. The Rev. Frederick H. Sleep acted as presenter. The Rev. Mr. May came to us from the Methodist ministry. He will continue as assistant minister at St. James' Church, Greenfield, and is carrying on missionary work in Franklin county under the direction of the Rev. John B. Whiteman.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or Birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, *including name and address, each and every insertion*. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

BORN

MUNDAY.—To the Rev. Wilfred A. and Elizabeth (Barnard) MUNDAY, on March 5th, at Grand Rapids, Michigan, a son, ROBERT BARNARD.

DIED

HENRY.—On Thursday, March 4th, at Palm Beach, Fla., the Rev. H. ASHTON HENRY, formerly rector of Trinity parish, Wilmington, Del. Burial services at Bethesda Church on Monday, March 8th. Temporary interment at Palm Beach, Fla.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

LOWRY.—Entered into rest at her home in Lancaster, Wisconsin, on February 20th, ANNIE, daughter of the late Martha Prindle and Edward David LOWRY, aged 60 years.

MORGAN.—Departed this life in the communion of the Holy Catholic Church on February 23rd, the Rev. BROCKHOLST MORGAN of West Orange, New Jersey, aged 76 years. Funeral services were held in St. Stephen's Church, Millburn, New Jersey, February 26th. Burial in St. Stephen's cemetery.

"Grant him eternal rest, O Lord, and let light perpetual shine upon him."

MORRIS.—At Buffalo, N. Y., February 21st, FLORENCE A. MORRIS, widow of the late Henry Burling Morris of Michigan City, Indiana.

NOBLE.—Entered into rest February 12th, Mrs. CALLIE B. NOBLE, wife of William R. Noble, of St. Petersburg, Florida, in the seventy-first year of her age.

"Asleep in Jesus."

POOR.—Entered into rest, in Independence, Iowa, Sunday, February 15th, AMELIA L. (Herrick) POOR, widow of James A. Poor, and mother of Mrs. Charles J. Shutt; aged 81 years. She was a pioneer member and faithful worker of St. James' Church, of which her son-in-law, the late editor of the *Witness*, was for nine years rector.

PORKESS.—At a London Hospital, England, in his seventy-third year, URIAH PORKESS, father of the Rev. William Porkess, rector of St. Stephen's Church, Wilkinsburg, Pa. A man active in business circles and equally effective in the work of the Church. Also a father indeed. Precious will be his memory.

SMITH.—Entered into life eternal, Tuesday, February 25th, at Brooklyn, N. Y., HOWARD MAPES, youngest son of the late James Parshall and Elizabeth Poole SMITH. Services were held at the Church of the Messiah, Brooklyn, where for many years he had been a faithful and beloved parishioner and vestryman.

"The victory of life is won;
Alleluia!"

WANTED

POSITIONS WANTED—CLERICAL

CLERGYMAN IN MID-WESTERN CITY will exchange June to September, Washington, Baltimore, Philadelphia, preferred. Rectory included. Light duty. Address KAPPA, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER-ORGANIST IN ORDERS desires position in parish as curate-choirmaster and to take charge of young people's activities. Address W. C. S., care LIVING CHURCH, Milwaukee, Wis.

WORK WANTED as *locum tenens*, by able clergyman. Excellent references. Address EPISCOPAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED, AT ST. MARY'S, KNOXVILLE, Ill., for next school year, the following teachers: English (able to take classes in Latin), Science, French, Stenography and Type-writing, Piano, and Elocution. The services of a physical director are also required. Apply to the RECTOR.

NURSERY GOVERNESS WANTED. Young woman of refinement to take care of three children, a boy and a girl, twins, aged four years, and a boy aged two years, in clergyman's family. Address MRS. STANLEY M. CLEVELAND, Princeton, N. J.

A N EFFICIENT LEADER IN RELIGIOUS education wanted to direct constructive educational work in a New York State parish. Adequate salary for competent person. Write, stating age, training, and experience, to J. G. M., care LIVING CHURCH, Milwaukee, Wis.

M ANAGING HOUSEKEEPER WANTED in home for boys, outside of Philadelphia. Salary \$60. Boys under the charge of a man. Home under the Episcopal Church. Answer with recommendations. Mrs. J. OGDEN HOFFMAN, Radnor, Pa.

WANTED, COMPETENT KINDERGARTNER, Key West. Perpetual summer. Good Churchwoman. Address RECTOR, St. Paul's, 415 Duval street.

POSITIONS WANTED—MISCELLANEOUS

E XPERIENCED ORGANIST-CHOIRMASTER desires position at once. First-class credentials; loyal Churchman, successful trainer of men and boys; experienced with mixed choirs and choral societies. Good salary and field for teaching necessary; opportunity for reading with rector for holy orders would be desirable. Clergy looking for enthusiastic, devoted, and efficient help along these lines will do well to write without delay to SUCCESS, care LIVING CHURCH, Milwaukee, Wis.

P RINCIPAL OF A LARGE RURAL GRADED school, experienced in social work, and lay reading, desires a position during the summer vacation, from May until October. Will go anywhere, but prefers institutional work in the southern mountains, or cotton mills. Living quarters, board, and small stipend, all the remuneration required. Good credentials. Address L. A., care Box No. 51, R. F. D. No. 3, Hemingway, S. C.

G ENTLEWOMAN, WIDOW, DESIRES position as social secretary or companion to elderly lady, or as chaperon for young girl. Has social and secretarial experience. Address MRS. H. H. BUCKMAN, 1518 Herschell street, Jacksonville, Fla.

O RGANIST-CHOIRMASTER, English Cathedral trained; Philadelphia church eight years; excellent success; desires change. Address E. C. T., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

A USTIN ORGANS.—IF ANYBODY HAS ever been dissatisfied with an Austin the company has not heard of it. Reputation based

on continuous twenty years' service in making organs that are authoritative in tone and construction. There is nothing finer in the world than a fine AUSTIN. Full information on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

A LTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., New York.

O RGAN.—IF YOU DESIRE organ for Church, School, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

T RAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

P IPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

A LTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

H OLY NAME CONVENT, 38 Hope street, Stamford, Conn. Friests' Hosts, 1 cent. People's, stamped, 25c per 100; plain 20c per hundred.

P RIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

S AINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

C LERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

S OUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

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H OLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the SISTER IN CHARGE.

TEA ROOM—NEW YORK

T HE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City, opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75¢; dinner \$1.25.

HOSPITALS—NEW YORK

S T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

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L ADY WILL SHARE HER HOME preferably with two ladies; terms moderate. Fine location. References. Address Miss GABRIELLE SAURMANN, 19 Maple avenue, Bala, Pa.

SCHOOL FOR NURSES

T HE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The

average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

MISCELLANEOUS

P OST CARDS OF EPISCOPAL CHURCHES. I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$4.50 for 300 cards (no duplicates). Former prices five and ten cents each. Nearly every state in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

S ISTERS ENGAGED IN EDUCATIONAL work need large house in New York for school for little boys of moderate means. Will anyone interested in lending house for spread of Catholic Faith in this way address SISTER SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

C OPIES WANTED OF THE CHURCHMAN of early in 1915, containing a series of letters on Woman's Work in the Church, by Mrs. William D. Pratt. One copy each of this series wanted by Mrs. O. W. MOTT, 761 W. Main street, Jackson, Mich.

L OOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book, 50 sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF Book Co., Box 6, Sta. L., New York City, Dept. 22.

F LORENTINE CARDS REPRODUCTIONS of the great masters, in colors (including Madonnas), ten cents each. Fra Angelico's Angels in sets, \$1.50 each. Address C. ZARA, Box 4243, Germantown, Pa.

T RAINED NURSE WITH BEAUTIFUL home will board and care for chronic cases, or elderly men or women. Address PROFESSIONAL, care LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 8:30, and 11.

NOTICES

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An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

To aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

MEMORIAL

ANNA ALICE CHAPIN CARTER

Of your charity pray for the soul of ANNA ALICE CHAPIN CARTER, daughter of Dr. Frederick W. Chapin and the late Anna Jones Hoppin Chapin.

RETREATS AND QUIET DAYS

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 26th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. John Fetherstonhaugh Briscoe of England. Tickets for luncheon will be forwarded free of

charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by Court street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station. It is one block west of Court street on Carroll street.

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on Saturday, March 20th, from 5 P. M. to 9 P. M. Those desiring to attend should apply to the CHAPLAIN, St. Andrew's House, 199 Carroll street, Brooklyn, N. Y.

C AMDEN.—There will be a quiet day for women in St. Paul's Church, Camden, N. J., on Tuesday, March 16th. Conductor, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey. Atlantic City, Burlington, Camden, and Woodbury districts especially invited. Women wishing to attend will please notify Mrs. C. V. D. JOHNE, 109 W. Maple avenue, Merchantville, New Jersey.

N EW YORK CITY.—A day of devotion will be held at the Church of the Transfiguration, No. 1 East 29th street, New York, Tuesday, March 16th, for the New York Altar Guild and their friends. Conductor the Rev. Charles S. Hutchinson, D.D., St. Clement's Church, Philadelphia. Holy Communion 9:15. Addresses 10 and 11:15 A. M., 2:30 P. M.

All who care to attend will be welcome.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

General War-Time Commission of the Churches. 105 East 22nd St. New York City.

War-Time Agencies of the Churches. Directory and Handbook. Edited by Margaret Renert, Office Secretary.

Edwin S. Gorham. 11 West 45th Street. New York City.

The Teaching of St. Paul. (Manuals for Students of the Society for the Home Study of Holy Scripture and Church History Series.) By Burton Scott Easton, D.D., Professor of the Interpretation and Literature of the New Testament, General Theological Seminary, New York. (Net \$1.25.)

Longmans, Green & Co. 4th Ave. & 30th Street. New York City.

Gailean Days. By F. W. Drake, Rector of Kirby Misperdon. (Net \$1.50.)

MOBILIZATION DAY AND AFTER

ARIZONA.—Eight parishes, which had 393 subscribers for parish support before the canvass, now report 536, an increase of 36 per cent. Amount subscribed was \$8,812, now is \$13,808, an increase of 56 per cent. For the Church's mission eleven parishes and missions which before the canvass enrolled 86 subscribers now have 249, an increase of 189 per cent. Amount subscribed before the canvass \$1,380; after \$3,829, an increase of 177 per cent. One parish and three or four missions have not yet reported. Incidental to the campaign \$58,000 was raised by subscriptions for the new Cathedral, at Phoenix, which will also be the parish church of Trinity Pro-Cathedral. St. Stephen's Church, Douglas, raised \$4,500 toward a new parish house. Nine parishes and missions have reported 748 offers of part time service.

GEORGIA.—The Church of the Good Shepherd, Augusta, raised its contributions for general work from \$360 to \$3,600, 1,000 per cent. Many have offered personal service. The colored mission of St. Ambrose, Waycross, raised its contribution to missions from \$12 annually to \$75; for local support the pledges amount to \$200, doubling those of last year.

LOS ANGELES.—The Church of the Epiphany, Los Angeles, gained fifty new pledges, an increase of 78 per cent. \$547.60 was subscribed for missions, being a 170 per cent. increase; \$2,592.60 for parish support, an increase of 100 per cent. This parish suggested a sliding scale of giving so that members might contribute in proportion to their income. Contributors having incomes

less than \$1,200 were told to contribute up to \$24 per year. Contributors having an income of \$5,000 were told to give \$500 per year, or \$10 per Sunday, to maintain their proportion. Rector and vestry had already agreed to adopt this scale of giving for themselves.

MICHIGAN.—Trinity Church, Bay City, pledges \$23,000 for general purposes, an increase of 76 per cent. of its budget for 1919. The number of subscribers increased 38 per cent. Since 1918 the budget of this parish has grown from \$4,500 to \$23,000.

SOUTHERN VIRGINIA.—The congregation at Emporia has paid in full its indebtedness to the American Church Building Fund Commission, which, in its normal course, would not have been paid for four years to come. Consecration of the church will follow at the Bishop's appointment. St. Thomas' Church, Berkeley, merged the campaign with its effort to pay a \$14,000 parish indebtedness, the two sums amounting to \$23,000. At the close of the united campaign, approximately \$26,000 have been raised. Probably this church also will be consecrated somewhere near Easter.

WASHINGTON.—The Church of the Epiphany reports three new organizations of men and boys as a result of the campaign. Financially the parish will raise \$8,000 for parish support, as against less than \$3,000; more than \$22,000 for the Campaign—the quota being \$20,412—as against \$2,000 under the former system. A second assistant has been engaged in the parish. Epiphany Chapel in Southwest Washington raised its full quota of \$937 for the Campaign, also raising \$2,000 for chapel support.

DISCUSS OPENED PULPIT IN THE CATHEDRAL AT DURHAM

**Bishop Cancels His Engagement—
Society of the Sacred Mission—
Church Opportunities Under the
Enabling Act**

The Living Church News Bureau
London, February 6, 1920

HE Dean of Durham's action in inviting Dr. J. H. Jowett, the eminent Congregational minister, to preach in Durham Cathedral on Quinquagesima Sunday has called forth a strong protest from the Council of the English Church Union. Lord Phillimore, the new president, writing on their behalf to the Archbishop of York, calls his Grace's attention to the fact that the Bishop of Durham had signified his intention of approving the contemplated service by being present and giving his episcopal blessing, and asks: "Is it yet too late for your Grace to exert your great authority, and exhort and persuade your eminent Suffragan to refrain from so disorderly, and, I might add, so suicidal a course? I need not dwell upon the consequences which such an opening of the flood-gates of lawlessness may be expected to bring about. I feel sure your Grace knows them too well."

The Archbishop, in reply to Lord Phillimore, stated that he was in communication with the Bishop of Durham on the matter. Such communication has apparently had the effect of inducing the Bishop to withdraw his approval of Dean Welldon's action, for

it is announced to-day (Friday) that "The Bishop of Durham finds himself obliged, with deep regret, to cancel his announced intention to be present in his place at evensong on February 15th in Durham Cathedral." The Bishop expressed to a press representative the wish to make a statement, and then to keep silent about his action. His statement was as follows:

"My sympathy with the ideals which prompted the invitation of the Dean of Durham to Dr. J. H. Jowett to be the preacher is as convinced and profound as ever. My reverent esteem for Dr. Jowett as Christian minister and teacher is unalterable. I hold decidedly that as a Churchman I could rightfully and gladly be his hearer on that occasion.

"But I have weighed afresh the fact that the question of 'interchange' is under the consideration of the Convocations, and that the Archbishop of Canterbury has published his desire that decisions should be postponed until the Lambeth Conference, with its world-wide membership, shall have reviewed it.

"I reflect that a diocesan bishop sustains special relations with the corporate responsibilities and action of the Church. And precisely as such a bishop, in loyalty at this time to such relations, I find myself unable, to my sorrow, to be present as I had proposed."

SOCIETY OF THE SACRED MISSION

During the war the number of students in the theological colleges was necessarily

attenuated—some of the colleges, indeed, were closed altogether—and it was a generous action of Mirfield to offer hospitality to the Society of the Sacred Mission. The society, which educates for the priesthood young men of a lower social and pecuniary position than the average candidate for ordination, was turned out of Kelham Hall, near Newark, by military necessities, and cannot return thither. For some time past it has been looking about for a new home, and is at present in negotiation for Stowe House, adjoining the town of Buckingham, the famous seat of the Duke of Buckingham, from whom it was inherited by Baroness Kinloss, the daughter of the last Duke. Stowe is the typical "white elephant" country house. It is of enormous size, and exceedingly costly to maintain as a residence. The natural question how the poorest of the theological colleges will contrive to make ends meet there is partly answered by the fact that the students themselves do most of the house-work! It is to be hoped that the "Kelhamites" will be successful in acquiring Stowe House for their new headquarters.

OPPORTUNITIES UNDER THE ENABLING ACT

It is surprising to find how very few, even of the educated laity, have at present any knowledge of the great opportunities given to them by the recently-passed Enabling Act. But that is probably accounted for by the fact that it was discussed and passed when their minds were preoccupied by the war, as since by the problems arising from reconstruction. The Church of England had arrived at an almost impossible condition of affairs. Parliament, by reason of its composition, was unfitted and, to its credit in many ways, was unwilling to legislate upon purely Church matters. For example, from 1880 to 1913 there were no fewer than 217 Church bills introduced into the House of Commons, of which 33 were passed, 183 were dropped, and only one was negatived. Thus, abuses were allowed to continue, reforms were impossible, and progress to meet the needs of the day was checked.

The Church Reform League is actively engaged in endeavoring to bring home to the minds of Church people the urgent duties and responsibilities which the new Act imposes upon every parish in the land. The League is circulating leaflets and pamphlets of various descriptions giving just the information desired, and making clear the steps to be taken with regard to electoral rolls, parochial Church councils, and so on. Thus should open up a way for the removal of abuses and afford increased opportunities for active and progressive work, if only the laity—men and women—will rise to the occasion. An active parochial Church council, dealing with Church life in each parish, keen representatives on the ruri-decanal and diocesan conferences dealing with local and diocesan Church matters, and representatives in the House of Laymen with wide and statesmanlike outlook, and not merely "ecclesiastical laymen", should lead to an unfettered Church of England, entering into the splendid opportunities before her.

CONSECRATION OF BISHOP OF BRADFORD

The consecration of the Ven. Arthur William Perowne, Archdeacon of Plymouth, as the first Bishop of the newly-constituted see of Bradford, took place in York Minster on the Feast of the Purification, the chief consecrator being the Archbishop of York, assisted by the Bishops of Exeter and Newcastle and the Suffragan Bishops of Beverley, Knaresborough, Burnley, Whalley, Hull, Richmond, Jarrow, and Warrington. There was a large gathering of clergy, including many from the new diocese, whilst civic life was represented by the Lord Mayors of York

and Bradford, the Mayors of Keighley and Pudsey, and other dignitaries from those places. The Archbishop was attended by his chaplains and two choir-boys in scarlet cassocks, who acted as cope-bearers. The sermon was preached by the Rev. C. C. B. Bardsley, and the music of the mass was Macpherson in E flat.

DEATH OF CANON ERSKINE CLARKE

Last Tuesday there passed to his eternal rest, at the ripe old age of 92, Canon Erskine Clarke, for many years vicar of the populous district of Battersea, in the southwest of London. Among his activities that of promoting education was not the least, and he will be held in remembrance for his work on behalf of religious education both in South London and at the National Society. He founded, in 1880, the excellent Bolingbroke Hospital at Wandsworth. But he will be best remembered, perhaps, as the founder and editor of *Chatterbox* and similar publications, the founder of the *Parish Maga-*

zine, the first of its kind, and also *Church Bells*, a weekly illustrated Church newspaper, which came to an end in 1895. Canon Clarke was a High Churchman of the old school, tolerant to a degree, and beloved by all who knew him.

APPROACHING CONVOCATION

Convocation of Canterbury will meet at Westminster next Tuesday and the three following days. The upper house will consider the report on post-war conditions in Europe, particularly with regard to the relief of famine-stricken areas; the Bishop of London will move a resolution expressing approval of the criminal law amendment bill to be brought before the House of Lords this session; and the Bishop of Gloucester will introduce the reports on revision of the Prayer Book. An interesting debate will doubtless ensue on the subject of crown nominations to ecclesiastical offices, proposals concerning which I was able to give in my last letter.

GEORGE PARSONS.

CANADIAN SOCIAL SERVICE COUNCIL ISSUES BULLETIN

On Dominion Provision for Returned Soldiers — With References to Profiteering and Its Unsocial Results — Historic Church Sold to Franciscans — Living Wage for Women

The Living Church News Bureau
March 4, 1920

HE Council for Social Service of the Church of England in Canada has just issued a forty-page bulletin on "Canada's Provision for Returned Soldiers, and for the Dependents of those who lost their lives in, or as a result of, their service in the Canadian Expeditionary Force". The bulletin was prepared at the request of the War Service Commission of the Council by the Rt. Rev. J. E. Bidwell, D.D., Bishop of Ontario, and has been sent to all the Anglican clergy and many representative Churchworkers throughout Canada. It is meeting with an exceedingly favorable reception from the public press and from the organs of the various societies of returned men. It deals very completely with war service gratuities in Canada, Great Britain, other British Dominions, and the United States; pensions in the same countries; post discharge relief; land settlement; after care of the sick and disabled; artificial appliances; employment facilities; loans other than for land settlement; vocational training; care of the blinded; report of the Parliamentary Committee on the claims made on behalf of the returned men; including the reestablishment plans submitted by the Great War Veterans Association and the United Veterans League. The bulletin states:

"One fact is clear. The returned men, whether justifiably or not, are evidently not altogether satisfied with what is being done for them. The main point of divergence between them and the government appears to be the determination of the latter to limit grants for reestablishment to disabled men and some minors, with the exception of land settlement. There is not the slightest doubt that many men who were fortunate enough to escape disablement suffered greatly in their prospects because of their patriotic

action in enlisting. Businesses were given up in some cases, which it is well-nigh impossible to start again. Chances of partnership were lost. Situations were left, which are not now open. Young doctors and lawyers abandoned their practices, which they find very hard to gather together again. Students, both at universities and in industrial schools, gave up their studies to enroll themselves, and unless they did so under the age of eighteen find themselves now in the position of not only having lost very valuable years, but in many cases of being without the necessary means to continue their interrupted studies."

And again:

"The men came back to find on the one hand much higher taxation than when they left, and the price of living enormously increased; on the other hand, a wide-spread evidence of prosperity and luxurious living, apparently a result of conditions at home which had arisen during their absence at the Front, and in which they had no share, although they have to meet the increased cost of living like the rest. They are of opinion that the efforts to recover the ill-gotten gains of the 'Profiteerer' are not pushed with sufficient vigor, and that in any case those who, without any charge of profiteering being brought against them, have largely increased their wealth owing to war conditions are not by any means contributing enough of their gains to the state. Many, too, put forward as a reason that their claims should be specially considered, the fact that for years they only received \$1.10 a day, while their fellow-workmen who did not go to the Front were receiving four, five, or in some cases ten times that amount."

On the other hand it is pointed out that:

"It must also be remembered that there is throughout the country a very large number of salaried people who have in no way shared in the prosperity of the last few years, but who with incomes which have not increased in amount, but have lost half their purchasing power, have not only to meet the greatly increased cost of living, but also in one way or another contribute a very large share of the taxation of the country. They are simply unable to carry any further burden, nor would it be fair to ask them to do so."

The duty of the Church is stated as follows:

"In the first place, she can spread abroad correct information, and thus prevent much vague dissatisfaction, which is based upon ignorance. The contents of this *Bulletin*, which is compiled from original documents, ought to be within the knowledge of every Churchman in the Dominion. So far as we know, it is the only pamphlet in existence which has collected the salient points of a large number of documents bearing on different aspects of the question into one paper. In the next place, the Church ought to maintain, and through her efforts secure from the people at large, a thoroughly sympathetic attitude with those who, as Sir Thomas White so justly says, have inevitably borne a burden and suffered a loss which can never be repaid them. No request at all within the bounds of reason which they make ought to be summarily dismissed, but listened to and given the most patient enquiry. By every means it can, the Church should prevent forgetfulness not only of those who made the supreme sacrifice, or of those who returned disabled, but also of the large numbers who have returned physically safe indeed, but with largely diminished prospects of advancement in life. Further, wherever possible, the Church, through her clergy, should keep in touch with the various organizations of returned soldiers, and assist them to use the influence they possess for the maintenance of those high ideals in the time of peace which they have shown in their capacity for grasping when their country was endangered by war."

"Further, while accepting as a whole, as indeed on the evidence she is bound to do, the statement of the Government of its inability for financial reasons to grant some of the requests of the men, yet the Church ought to consider carefully whether further improvements cannot be made in what is being done, without involving expenditure on an impossible scale. And in this consideration the principle of selection should be *urgency of need*. On this principle the paramount claim of the widow and orphan will undoubtedly come first; and next, the assistance of those whose course of training, whether industrial or university, was interrupted by enlistment, and who now, not being disabled, are not eligible for a government grant, and are without means to resume their training."

With regard to war orphans the Bulletin states:

"We are of opinion that the War Commission Sub-Committee of the Council for Social Service should take this matter of the care of orphans of members of our Church into special cognizance, and should at once approach the government with a view to obtaining the necessary information as to the location of these children, which would enable the committee, through the local clergy, to keep in constant touch with these orphans, and to make their welfare its special charge. In this way, the personal and human interest in individuals, which is apt to be lacking even in the best government schemes for dealing with cases of this kind, would be supplied. No doubt the War Commissions of other Churches would undertake a similar oversight and charge of their own orphans. To take every care of these children is at once the duty and the privilege of the Church."

Historic Church in Montreal Sold to the Franciscans

Old Trinity Church on Viger Square and St. Denis street, Montreal, has been sold to the Franciscan order, the congregation, of which Canon Almond, who was senior chaplain of the Canadian forces overseas, is rector, having been amalgamated with the Church of the Good Shepherd in Notre Dame de Grace. The vestry passed a resolu-

tion placing on record their gratification that their old church would still be used for religious purposes and not secularized.

The original Trinity Church, no stone of which remains to-day, was built in 1840 on St. Paul street, immediately opposite the centre of the Bonsecours Market, at the personal expense of Major William Plenderleath Christie, a son of General Christie, of the "Royal Americans", subsequently designated the Sixtieth Rifles.

The second Trinity Church was on Gosford street and was purchased by the congregation in 1860.

During Trinity congregation's occupancy of this Gosford street edifice, many military incidents of note occurred, conspicuous amongst them being the obsequies of General Wyndham, the attendance there to worship of General MacGruder from the Southern States, brother of General MacGruder of the United States Northern Army, and whose daughter afterwards married Lord Avenge, an officer attending the church; and the hasty recall from divine service one Sunday in July, 1866, of the 25th Regiment to mobilize for the Fenian raid.

The building of the present Trinity Church on St. Denis street was commenced early in 1864 and the cornerstone was laid on Thursday, June 23, 1864, by the Lord Bishop and Metropolitan, Bishop Fulford, the band of the 30th Regiment being in attendance. The church was opened for public worship on September 17, 1865. The font, lectern, reading-desk, and pulpit were gifts from military officers, then in England, who had attended the old church when they were stationed in Montreal.

The progress of time has led to the removal of the congregation of Trinity to other parts of the city, and thus the amalgamation with the Church of the Good Shepherd has been brought about.

For a Living Wage for Women Workers

The Social Service Council of Ontario, of which the Bishop of Toronto is president, through its Industrial Life Committee, on Tuesday interviewed the provincial government of Ontario with a view to securing legislation establishing a minimum wage for women and girls. The committee, of which Professor T. M. Robertson is chairman, has done some excellent work, including much careful investigation.

The committee reported that board and lodging to-day costs \$8 per week. Clothes, recreation, car fare, medical and dentistry attention, and other incidentals aggregate \$6. Therefore a woman earning \$14 a week has but a "hand to mouth" existence at best.

The committee canvassed 16,425 women and 17,024 men, industrial and office workers throughout the province. Of this total 39.3 per cent. of the women received \$10 or less per week, as did 8.3 per cent. of the men.

Eleven thousand of the 16,000 women canvassed received \$12 or less per week, which is regarded by the committee as less than a minimum wage for a decent subsistence, while 12.5 per cent. of the men received less than \$12 per week.

The figures compiled show that 64.6 per cent. of the women employed in the manufacture of biscuits and confectionary, earn \$10 per week or less, as do 35.7 per cent. of those engaged in the production of boots and shoes, 76.4 per cent. of the women manufacturing paper boxes and bags, and 37.7 per cent. of those employed on carpets.

Seventy-nine women canvassed employed in the manufacture of agricultural implements showed 7.6 per cent. receiving \$10 per week or less. Another investigation showed 22.6 per cent. of a certain class of women workers receiving \$7 per week or

less, and another canvass showed 36.89 per cent. of the women employed earning less than \$8 per week.

Lent in the Canadian Church

As the *Canadian Churchman* well puts it: "The dominant notes of the Lenten pastorals from our Archbishops and Bishops are repentance, humility, and the essentialness of the things of the Spirit. We can be thankful that we have a group of men on the bench who insist on the dominance of things unseen amid all the present emphasis and pressure of things material."

The feeling everywhere is that the financial campaign of the Forward Movement must be followed up by an effort this Lent to reach spiritual objectives hitherto unattained.

In the Pacific Coast diocese of New Westminster special stress is now being laid on an organized effort to introduce more of religion into the home life of the people.

The Rev. Walter Frere, D.D., Superior of the Community of the Resurrection, will take the Holy Week services at St. Thomas', Toronto. His last visit was early in March, 1911, and as memorials of that visit and the mission which he conducted there is the work at Humewood House, a small society of Companions of the Resurrection, a larger society of the friends of the Community, and the altered lives of many.

Special speakers at the mid-day Lenten services at St. James' Cathedral, Toronto, include Prof. Wrong, Sir Robert Falconer, Premier Drury, Judge Mott, of the Children's Court, Prof. Hooke, and Dr. Miller.

At St. Alban's Cathedral the Lenten preachers include Archdeacon Warren, Canon O'Meara, Canon Seager, Archdeacon Ingles, Canon Brain, Canon Fidler, and Canon Paterson. The Three Hours' Service on Good Friday will be taken by the Bishop of Toronto.

War Memorial at St. Peter's Cathedral, Charlottetown

A beautiful service was rendered at St. Peter's Cathedral, Charlottetown, at the unveiling of the war memorial of bronze with raised lettering erected in memory of those who made the supreme sacrifice in the war, especially those connected with the congregation.

The Rev. A. E. Andrew, M.C., a former assistant at St. Peter's, who served overseas first as a combatant officer and later won the military cross while serving as chaplain with the Royal Canadian Regiment, unveiled the tablet and subsequently preached an eloquent sermon.

The tablet has been erected on the back wall of the church immediately above the font. Designed by Mr. L. W. Watson, the organist, it bears a border of maple leaves, the coat of arms of the diocese on one side, the crest of St. Peter's Cathedral on the other, and the cross in the centre, with appropriate wording. Amongst the names commemorated is that of Stewart Simpson, a son of the incumbent, Canon Simpson.

Miscellaneous Church News

The Archbishop of Nova Scotia and Mrs. Worrell sail for Bermuda on March 3rd. They will be away about two months, returning in time for the Encaenia at King's College, and the synod of the diocese.

All lovers of historic Halifax will be pleased to know that the "Little Dutch Church" has been put in a state of good repair. The old stone walls have been put up and the building completely restored. The Nova Scotia Historical Society helped St. George's Church in this work.

The church which has recently been erected on the Birch River Reserve, Manitoba, is now ready for opening and Rural

Dean Prince will make the journey to the reserve, accompanied by Archdeacon Thomas, in the near future. Archbishop Matheson intends to appoint a catechist who will have charge of the school and the church, and live on the reserve.

The Rev. Conway Cartwright passed away at the residence of his son, C. Edward Cartwright, Vancouver, B. C. He was in his 83rd year, and had been very ill, as a result of heart trouble, since July. He was a son of the late Rev. Robert Cartwright, at one time chaplain to His Majesty's garrisons. He was a graduate of Trinity College, Dublin. His first parish was in Belfast. Later he came to Canada, and was for some years curate of St. James' Cathedral, Toronto, and a friend of Bishop Strachan. Later he moved to Kingston, but since retiring, owing to ill health, has resided in Vancouver. For more than forty years Mr. Cartwright was Protestant chaplain at the Portsmouth penitentiary.

The Rev. Herbert Girling, the Arctic missionary, whose early death of pneumonia was recorded in a recent issue, has left behind a suitable and lasting memorial—the Gospel of St. Mark, which is the first complete Gospel to be translated into the dialect of the Coronation Gulf Eskimo.

In appreciation of long and faithful service, the synod of the diocese of Columbia presented to Mr. Percy Wollaston, for the past twenty years treasurer of the body, and who has just resigned office, with a handsome silver salver, together with an illuminated address. The Bishop of Columbia made the presentation, immediately following the reading by Mr. Wollaston of his report as retiring treasurer of the synod.

Columbia diocese has decided to make the minimum clerical stipend \$1,400.

Archdeacon Cody announced that 1001 contributors in St. Paul's Church had given over \$79,000 to the Forward Movement. St. Paul's led the Anglican Churches in Canada, not only in the amount given, but also in the number of contributors.

ANNIVERSARY FUND FOR KEMPER HALL

A STATEMENT in regard to the projected anniversary fund for the partial endowment of Kemper Hall, Kenosha, Wis., appears in the advertising columns of this issue, and should be read with care.

Kemper Hall, under the care of the Sisters of St. Mary, is a thoroughly successful school and among the Church's most creditable educational institutions. It is shortly to celebrate its fiftieth anniversary. Some months ago an enthusiastic friend offered \$40,000 on the condition that an additional \$60,000 be raised, completing an anniversary fund of \$100,000 toward the endowment of the school. Friends, and particularly a group of the alumnae, set quietly but seriously to work to raise the \$60,000. The help of the Nation-wide Campaign was necessarily refused because it had been determined that projects for endowment could not be made a part of that movement; and on the other hand it was felt that loyalty to the Church precluded a general appeal for what might seem a rival fund while the Nation-wide Campaign was under way. In spite of these difficulties \$51,000 of the \$60,000 has been subscribed.

But the remaining \$9,000 is not in sight and must be pledged by April 1st. Hence this appeal. The school is in no sense local and its needs are as important to the Church East as West. THE LIVING CHURCH is hoping that a splendid response may be made either through this office or by gifts sent to one of the other addresses that appear in the advertisement.

CANADIAN FORWARD MOVEMENT PASSES A SECOND OBJECTIVE

Living Church News Bureau
March 5, 1920

 THE Anglican Forward Movement has now passed the increased financial objective of \$3,000,000, the total reported from diocesan headquarters to date amounting to \$3,065,221. Every one of the Eastern dioceses, Algoma, Fredericton, Huron, Montreal, Niagara, Nova Scotia, Ontario, Ottawa, Quebec, Toronto, and Moosonee, has passed its objective. Of these Toronto has subscribed \$670,000, about one fifth of the amount subscribed throughout the Dominion; Quebec has doubled its objective; Ottawa has almost done the same; Niagara, Algoma, and Moosonee are over 50 per cent. past their objectives.

In the West, Kootenay, New Westminster, Rupertsland, and the missionary diocese of Mackenzie River are past their objectives. It is reported that many of the other western dioceses will be brought up to their objectives as a result of work in the spring

and summer. On the prairies a winter canvass presents great difficulties.

The results by dioceses to date are as follows:

Diocese.	Objective.	Reported to March 5th
*Algoma	\$ 35,000	\$ 54,700
Athabasca	10,000	No reports available
Caledonia	10,000	3,400
Calgary	70,000	51,700
Caribou	10,000	3,518
Columbia	31,000	25,000
Edmonton	25,000	2,000
*Fredericton	90,000	125,900
*Huron	325,000	328,000
Kewatin	10,000	1,305
*Kootenay	25,000	30,000
*Mackenzie River	1,000	1,050
*Montreal	275,000	292,000
*Moosonee	25,000	38,256
*New Westminster	95,000	128,600
*Niagara	180,000	293,000
*Nova Scotia	180,000	186,000
*Ontario	90,000	140,000
Ottawa	125,000	229,602
Qu'Appelle	90,000	48,400
*Quebec	90,000	180,000
Rupertsland	180,000	185,559
Saskatchewan	80,000	45,930
*Toronto	550,000	670,000
Yukon	5,000	To be canvassed later

* Passed objective.

NEW YORK CHURCHMEN UNITE IN PROTEST AGAINST TURKS

Mass Meeting in Synod Hall — Bishop Burch, for American Episcopate, Writes to English Archbishops — Death of F. S. Bangs

New York Office of The Living Church
11 West 45th Street
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 RATHER than see Armenia left in the hands of the Turk we would reopen the war to-morrow," Dr. William T. Manning told an audience of more than seven hundred on Sunday afternoon, February 29th, in the Synod Hall of the Cathedral of St. John the Divine. A wave of handclapping broke on his words. There were several shouts of "Hurrah!" and as the applause continued the crowd, which filled the seats on the floor and overflowed into the galleries, rose and rendered to the speaker the tribute of an ovation.

"I say," the rector of Trinity Church continued, after the outburst had died, "that if it were necessary we would fight this out until an end is made of the Turk and all that he stands for in the world. I do not believe this is necessary. We have the power of decision in our own hands; we must insist that this decision and no other shall be made."

This, declares the *Tribune*, was the climax of an "emergency mass meeting", held under the auspices of the Cathedral, to protest against any agreement between the powers which would permit the Turks to remain in Constantinople and allow the partition of Armenia among other than the Armenian peoples. Copies of the resolution of protest, unanimously adopted by a rising vote, were forwarded to President Wilson and to the Supreme Council at Paris.

Dr. Manning presided. The principal

speaker was Captain George B. Hyde, an American Red Cross worker recently returned from the Near East. He described the many outrages inflicted upon helpless Armenians by Turkish raiders, which he said were not mere outbreaks of religious fanaticism, but carefully planned campaigns of ferocity aiming at the complete extermination of the Armenians.

"The Turk," the Red Cross officer said, "is the butcher of the ages. From Constantinople to the Black Sea the roads are lined with the skeletons of human beings who have been martyred by Turkish criminals in the guise of free men. One million nameless graves stare you in the face in Turkey and all the wells in the Christian sections of Armenia are sealed because they are packed with the bodies of murdered Christians."

The speaker stated that he had seen the opening of one well in the playground of an Armenian school. After 211 bodies had been taken out the task was given up as impossible.

"When our soldiers went away to war," he said, "they went secure in the knowledge that when they returned they would find their mothers and their sisters and their sweethearts safe and cared for in their homes. These men went to battle against overwhelming odds with the almost certain knowledge that when they came back, if they ever did come back, it would be to find their wives and their mothers and their sweethearts outraged, dragged into slavery, or nailed to the doors of their desecrated homes."

Bishop Darlington said he had questioned men of many Near Eastern races and found a unanimous opinion that the main reason behind the proposed rearrangement of the Near East settlement which would permit Turkey to retain Constantinople lay in the fact that many millions of dollars of Turkish bonds were held in France.

PROTEST AGAINST CONTINUANCE OF TURKISH DOMINATION

Bishop Burch has sent the following note to the Archbishops of Canterbury and York: "One hundred Bishops of the American Church join me in the following message:

"We are grateful for your leadership in the crusade against proposed retention of Turks in Constantinople and the spoliation of Armenia. Any compromise with Turks will be condonation of crime and will outrage conscience of Christendom. We believe Armenia landlocked and robbed of her fairest portions cannot achieve real independence or self-support. We respectfully but energetically protest against proposed measures and appeal to people of Great Britain to prevent the perpetration of a fresh act of injustice against martyred Armenia. American people have always placed implicit faith in the pledges of England, and cannot believe that England will disappoint them by failing to deal justly with Armenia."

DEATH OF F. S. BANGS

A widely known citizen and Churchman, Francis Sedgwick Bangs, died on March 2nd, after a brief illness at his home.

Mr. Bangs was a son of the late Francis N. and Amelia (Bull) Bangs, and was born in this city sixty-five years ago. He was graduated from Columbia College in 1878 and from the Columbia University Law School in 1880, and thereafter practised law in this city. He was a trustee of Columbia University, a vestryman of Trinity Church, and a director of numerous corporations. He is survived by his wife, formerly Miss Helen Whitney, and by his younger brother, John Kendrick Bangs, the author and lecturer.

Funeral services were held in Trinity Church on Friday afternoon, the officiating clergymen being the Rev. Dr. William T. Manning, rector of the parish; the Rev. Dr. William W. Bellinger, vicar of St. Agnes' Chapel; and the Rev. Dr. Raymond C. Knox, chaplain of Columbia University.

Interment was made in Greenwood cemetery.

IN MEMORY OF DR. MUHLENBERG

The founder of the Church of the Holy Communion was the Rev. William Augustus Muhlenberg, of illustrious Revolutionary ancestry, who made this the first free church in the land, introduced in it the weekly and the early Communion, the daily morning and evening prayer, the daily noon-day service, and had the church open all day. He was the first to provide fresh air outings for the poor. He founded St. Luke's Hospital, the first Church hospital in the land, and also the Community of St. Johnland, the large domain on Long Island where ideal provision is made for orphans of all ages, for homeless old men, old women, and aged couples. As far back as 1853, this extraordinarily practical man of vision inaugurated the movement for Church unity, and laid before the House of Bishops, then assembled at St. John's Chapel, New York, a prophetic document—The Memorial—which is the seed plant of the Concordat favorably passed upon by the recent General Convention.

In his memory a service was held in the church on March 7th, "expressive of all people's appreciation of this man's many sided service for the good of humanity." The preacher was the Rev. John A. W. Haas, D.D., president of Muhlenberg College.

WELSH SERVICE FOR ST. DAVID'S DAY

Soul-stirring hymn-singing by a great congregation was heard in the Cathedral of St. John the Divine last Sunday afternoon, the eve of St. David's Day, the occasion

being the annual service of the St. David's Society of the state.

Evening prayer was intoned by the Rev. Canon Robert E. Jones, chaplain; the lessons in Welsh were read by ministers of Welsh churches. The sermon, mainly historical, was preached by the Rev. William Morgan Jones, sometime Canon of Bangor Cathedral, Wales.

Two hymns took the place of the evangelical canticles, and these with two other hymns were sung in four-part harmony by men, women, and children in the ancient tongue. One of these hymns, habitually sung at all funerals in the homeland, was translated by the Canon Bursar of the Cathedral, Dr. Jones, and printed on the programme, like the other hymns with musical notation:

"A myriad sweet surprises will come that blessed day,
When earth's redeemed children from death's grasp break away,
All in their blood-washed garments, heaven's beauty on their brow,
In likeness to their Saviour, o'er death triumphant now.

"Our Saviour's fullest glory at last will be revealed,
When earthly wounds and sorrows by Him are fully healed.

To Jesus high enthroned, earth's kingdoms at His feet,
The myriads of the ransomed shall render praises meet."

Church musicians who remembered the analysis and comments on Welsh psalmody, written by Mr. J. Spencer Curwen and published in his *Studies in Worship Music*, were prepared to hear beautiful and appropriate music reverently sung with great impressiveness, and they were not disappointed. Certain characteristics in technique and method were faithfully carried out. A layman without display "beat the time" and the great company of singers, considering the length of the building, kept well together.

The prevalent use of the minor mode was noticeable in the tunes, but there was nothing to suggest a dirge; there was much to suggest the beauty of holiness and the reverence due Almighty God and His holy temple. The great number of men singers gave a strength and beauty to the progression of the harmony too frequently lost in these days of comparative neglect in supporting Church choirs.

The Cathedral choir sang the processional and recessional hymns in English, and Brahms', How lovely is Thy dwelling place, O Lord of Hosts.

the exploitation of to-day but individualism?

"The birds and beasts of the forests are Mine, and the cattle upon a thousand hills"; yes, and the forests, the water powers, the iron, the coal, and the oil, God's richest material gifts to all His children. Who gave to any individual or set of individuals the right to exploit those gifts? Men are asking these questions and demand an answer. While means and methods of bringing about a new order advocated by some extreme types cannot be tolerated, the idealism preached is not pernicious—it is not immoral—it is not selfish.

"I have never sat at the feet of Marx or any of his teachers. I could give only the faintest outline of the political and social systems propounded by the so-called radical leaders of the past century. What I am firmly convinced of, and what I believe many thinking people are slowly coming to acknowledge to be the one great compelling fact of our present day experience, is that too long have we closed our eyes and deafened our ears to wrongs in our social, economic, and business systems 'too grievous to be borne' and that unless we are ready to meet the issue, if we continue to indulge ourselves in the pleasant persuasion of complacency, small vision, and a selfishness which seems to-day to be the bone and sinew of most of our business, there will come a time when the great masses of people will rise in their might and compel reforms too long delayed. Since the great war we have become the victims of propaganda, intended, without question, to arouse us from lethargy to service for the nation and mankind. At the same time we have taken into our souls the poison of pride and prejudice, suspicion and hate, to such an extent that we seem to have lost our God-given faculty of reason.

"It has been my good fortune to have been brought into contact with all sorts and conditions of men, many of whom have been of extremely radical opinion; and while, here and there, there have been self-seeking demagogues among them, the one great inspiring motive of their thought has been the betterment of mankind. While only rarely has the Church been a direct force in their lives, their souls have been fired with Christian idealism. Theirs has been the vision of an equality which brotherhood alone expresses; an opportunity adequate, and the right of God's children to grow into the fulness of the stature of His noblest creation; a vision of liberty free from every artificial barrier which now divides us into classes."

RALPH M. HARPER.

The Living Church News Bureau
Boston, March 8, 1920

with definite purpose, excluded them politically.

"We hear much to-day about the need of Americanizing the alien. That there is a need we cannot deny, neither can we ignore the convicting evidence of our neglect of the need; what makes the situation infinitely worse is our neglect properly to educate our native-born youth. We have the flag and teach them pledges of allegiance while at the same time very meagerly by precept and less by example do we inculcate the basic principles and the high ideals of democracy. How many boys come to voting age with even the faintest understanding of their duty and their splendid opportunity? In time of war our sons are drafted into service for the nation; it may be swabbing decks or it may be the usually considered menial work of the sanitary division, but it is then considered honorable service. In times of peace our boys are educated for 'kid glove jobs' at high pay and with bankers' hours; our girls for easy lives of luxury with fine clothing, pleasure seeking, and the avoidance of family responsibilities.

"The radical forces of the world constitute a tremendous protest against the rampant individualism of the present day. Most of us who call ourselves Christians worship at the shrine of individualism and we have heard many who credit all of the world's progress to this one of the many natural forces which have raised mankind from a lower to a higher state. Those of us who have been more fortunate, who have enjoyed in larger measure the opportunities and advantages of education, and who ought in consequence thereof to see the signs of the times, are either so conservative or plainly selfish that we refuse to acknowledge what was never more evident.

"Was it individualism or its antithesis, altruism, that plunged the world into the most colossal war in all history?

"What is it but individualism that presents before our eyes to-day the spectacle in Europe and Washington? What is the cause of the waste, the extravagance, and

REMOVAL OF NATION-WIDE CAMPAIGN OFFICES

BECAUSE of the sale of the building at 124 E. 28th Street, New York City, which has been its headquarters, the Nation-wide Campaign has removed its central office, and after March 15th all communications for the Campaign should be addressed care the Church Missions House, 281 Fourth avenue, New York.

SPECIAL LOS ANGELES CONVENTION

A SPECIAL CONVENTION of the diocese of Los Angeles to elect a Bishop Coadjutor will be held on April 7th, in St. Paul's Pro-Cathedral, Los Angeles.

PRESIDING BISHOP RESUMES CHARGE OF UTAH

BISHOP TOURET of Idaho has been obliged to relinquish the oversight of Utah and Bishop Tuttle has resumed charge, for the present, of the missionary district.

PENNSYLVANIA CLERGYMEN TO ERECT RURAL MISSION CENTER

With Resident Staff—Mission Study Classes—Open Forum—Passing of Senior Priest of Diocese

The Living Church News Bureau
Philadelphia, March 8, 1920

 TWO of the Pennsylvania clergy, the Rev. Samuel B. Booth, now on the staff of St. Mary's Diocesan Church, and the Rev. Edward R. Noble, assistant to the rector of the Church of the Good Shepherd, Rosemont, will take up residence immediately after Easter on a large farm at Wrightstown near Newtown, where they plan a new venture which has attracted wide interest and is not without its romance.

They have purchased a farm of 137 acres beautifully situated on the bend of the Neshaminy Creek and equipped with a large twenty-room house, two tenant houses, and a barn. The house is to be fitted out as a guest house and to be used as a retreat center, both for the clergy and laity in the diocese. The barn is to be transformed into a chapel. Dr. Ralph Adams Cram has been consulted as to remodeling the barn and an artistic result is assured.

A farmer engaged to run the farm is already in residence. Mr. Booth and Mr. Noble expect to work on the farm themselves and to depend upon its produce for their living. They will live on the farm with their families and maintain a common kitchen and dining room. Other clergy may be added to their number. The Rev. Charles Townsend Jr., rector of the Church of the Good Shepherd, Rosemont, had expected to join them, but has now decided not to give up his successful parish work. They have added to their company, however, a farmer from the district who is desirous of studying for holy orders. This man has recently sold his chicken farm to assist in the new venture and study theology at the same time.

Mr. Booth and Mr. Noble hope that this is the beginning of an educational work which will gradually increase until a new "community" or "order" may be developed. The Bishop of Vermont has advised with them regarding this. They feel that the farm will offer favorable conditions for the training of laymen, and in this phase of their plans they have been in consultation with Mr. G. Frank Shelby, National Secretary of the Brotherhood of St. Andrew. Meanwhile the farm will offer its hospitality to clergy or laymen who desire a few days of spiritual refreshment. Daily services will be conducted in the chapel and the spiritual aim and ideal will dominate.

The plan as thus far outlined was fully developed with the full sanction and endorsement of the Bishop; in fact the farm had been purchased and the farmer engaged before opportunity for aggressive missionary work in the surrounding country offered itself. But now a new situation makes this the outstanding and dominating feature. The Rev. William Chancey Emhardt, rector of St. Luke's Church, Newtown, and for some years the successful head of the Country Center Mission of Buck's county, has accepted direction of the Americanization work under Bishop Gailor and is entering upon this larger work. The Bishop has appointed the Rev. Samuel B. Booth as successor to Mr. Emhardt in charge of the Country Center Mission. The farm at

Wrightstown will therefore become headquarters for this interesting work among scattered mission stations, including Hulmeville, Centerville, Southampton, Feasterville, Dolington, Edgely, and Frosty Hollow.

Mr. Booth will have on his staff as missionaries not only his assistant, Mr. Noble, but the Rev. Oscar Myer, Jr. (a former broker, who was ordained priest at the diocesan church last Sunday), a young priest from the General Theological Seminary, and a group of lay readers. It is hoped that this staff will be increased as necessity requires.

While all the missionaries will not be in residence at the farm, it will be the administration center in this district.

There is an interesting economic aspect in view of the inadequate salaries now being paid the clergy. One reads of a number of the English clergy who have abandoned their cures and taken up farming to have an assured livelihood. Their spiritual ministrations become casual and incidental. Some have given themselves to literary pursuits in connection with their farming. A few American clergy are considering the wisdom of following the example of these Englishmen. The new departure in Buck's county will at least be an interesting experiment.

MISSION STUDY

A great deal is made of Mission Study in the diocese, which is the only one to publish its own assignments based upon the regular course of instruction published by the Board of Missions. These assignments are used widely outside the diocese, the supply of eight thousand having already been exhausted this season.

The department is under the leadership of Mrs. H. A. Pilsbry, working in close harmony with the Bishop, whose personal interest gives added impetus to this work.

The normal class for the training of parish leaders in Mission Study under the direction of Mrs. Pilsbry closed on Shrove Tuesday. Simultaneously classes opened in fifty parishes in all parts of the diocese. Some of these classes extend beyond parochial limits and become community classes. For instance, a class at the Community Service House at Bryn Mawr is composed largely of non-communicants. Mrs. Pilsbry herself conducts a class for women students at the University of Pennsylvania which has developed unusual interest. A class in St. Matthias' Church, Philadelphia, has a membership of forty, including representatives of eleven parishes. Both men and women attend, and the vestrymen of St. Matthias' parish are numbered among them.

The subject of study this year, Americanization, makes it especially appropriate in parishes composed largely of working people who are brought into constant touch with foreigners. In one of these parishes in Kensington the class, composed of men and women, has given a more Christian point of view to the factory districts where there is much anti-foreign propaganda. "America for Americans and down with foreigners" is the slogan of a society aggressive in this community.

These classes have led to offers of service among foreigners. A woman in one of the diocesan classes is now devoting four days a week to work among Italians. The objective ever held clearly before the leaders is "that we may understand and have a part in the Church's Mission to the immigrant; that we may see and care."

On Tuesday, the 13th of April, will be a diocesan meeting known as the closing session of the classes, at which full reports regarding the season's work will be made.

THE OPEN FORUM

As the Bishop made the request that the open forum under the auspices of the Church League of Industrial Democracy should no longer be held at the Diocesan Church of St. Mary, the Rev. John C. H. Mockridge, D.D., rector of St. James' Church, a member of the forum committee, extended an invitation to the forum to meet in the future at St. James' guild hall. While it seemed to some members of the forum committee that the forum would lose something of its diocesan character by this change, and that its removal from St. Mary's Church would appear in the nature of a retreat, nevertheless out of deference to the wishes of the Bishop, and realizing that he must have ample reason for asking the change, they have loyally acquiesced in the new plan.

St. James' Church is more centrally located than St. Mary's and the forum will here find a suitable home. The following programme has been announced:

March 22nd: Mr. Robert Wolf, Consulting Engineer, New York City. Subject: Creative Impulse in Industry.

April 12th: The Rev. Mercer Green Johnston, D.D. Subject: Dare the Church follow Her Leader?

April 26th: The Hon. E. L. Tustin, Director Department of Welfare. Subject: City Welfare in Philadelphia.

LAYMEN HONOR FORMER TREASURER

In recognition of the faithful services of Mr. Ewing L. Miller, who served as diocesan treasurer for twenty-two years, the laymen of the diocese have presented Mr. Miller with a mantel chiming clock, its plate suitably inscribed. They also sent Mrs. Miller a cut glass vase with some flowers.

The Bishop also paid tribute to the retiring treasurer, who is succeeded by Mr. Arthur E. Newbold. Under the new plan of financial administration it becomes necessary to appoint a financial clerk to assist, so that the treasurer will be relieved of the routine of office but will control policies and supervise methods.

PASSING OF SENIOR CLERGYMAN OF THE DIOCESE

The Rev. Edward Shippen Watson, retired priest and the oldest clergyman in the diocese, died in the Orthopedic Hospital on February 28th, at the age of 94. Mr. Watson was also the oldest living graduate of the University of Pennsylvania, where he took his degree in 1845. He belonged to a notable old Philadelphia family. His parents were William Inman Watson of Philadelphia and Fanny Shippen. Mr. Watson was ordained to the diaconate by Bishop Whittingham in 1859 and to the priesthood by Bishop Odenheimer in 1860. He was rector successively of the Church of St. James the Less, Falls of the Schuylkill; St. James' Church, Lancaster, Pa.; and the Church of the Redeemer, Bryn Mawr. He was an authority on all subjects pertaining to Church architecture, and was a careful student of theology. The burial service in the Church of St. James the Less on March 2nd was attended by many of the clergy.

DEATH OF C. E. PANCOAST

Mr. Charles Edw. Pancoast, vestryman and warden of St. Michael's Church, Germantown, died of pneumonia at his residence in Germantown on February 25th, at the age of 65 years. He was a son of the late Charles S. Pancoast and a graduate of the University of Pennsylvania in the class of 1875 and of the Law School in the class

of 1877. Mr. Pancoast was a trust officer and a director of the Guaranty Trust and Safe Deposit Co., a treasurer of the Pennsylvania Forestry Association, and a director of the Society for Organizing Charities. His brother is the well-known author, Henry S. Pancoast of Chestnut Hill.

PRESIDENT BELL AT THE GARRICK THEATRE

The Rev. Bernard Iddings Bell, president of St. Stephen's College, made a deep impression by his noon-day addresses at the Garrick Theatre last week. The following is a quotation from his address on March 2nd:

"We realize that we have made a mess of life. We realize that our civilization is a joke and a farce. The great work of the Church is to awaken men to consciousness of God. Take our national life," he said. "It is built upon the hypothesis that people are able to govern themselves. We are trying to continue our forefathers' superhuman experiment without their supernatural strength, for our forefathers were men who derived strength from communion with God."

"We are asking people to live up to high standards of morality which are nonsense unless God is a potent force in their lives. We are demanding too much of people in asking them to obey the moral laws unless we give them something of God's supernatural power which will enable them to resist temptation. Without God Almighty our national life will be a failure. Without God Almighty our individual lives will be failures."

THE NEW CIVIL SERVICE COMMISSION

It is rather a notable fact that all three members of the new Civil Service Commission of Philadelphia are Churchmen. The head of the Commission is Mr. Clinton Rogers Woodruff, head of the Social Service Commission of the diocese and well known to readers of THE LIVING CHURCH. His associates are Messrs. Charles W. Needl, a communicant of the Church of the Annunciation, and Louis H. VanDusen, a communicant of St. Stephen's Church. With such a personnel the Civil Service Commission promises work of a high order.

MISCELLANEOUS ITEMS

All religious communions in the city were represented on March 2nd at a complimentary dinner given by Bishop Rhinelander at the City Club in the interest of the Near East Relief movement.

The national organization was represented by Charles V. Vickrey, of New York, who explained the progress the movement has been making and also why an aggressive campaign should be promoted in Philadelphia.

Permission has been given by the Bishop for organization of a new parish, the Church of St. John the Divine, at Fifty-second and Arch streets, with the Rev. I. DeCosta Harewood, formerly chaplain of the House of St. Michael and All Angels, in charge. It will be devoted to the colored people of the community.

THOMAS S. CLINE.

born Americans. Mr. Burgess in a short and illuminating talk pleaded for a better understanding and practice of Christian hospitality toward the foreign-born who are always entering our wide-open gates expecting wonderful things of what they have been told is an ideal country, a land of promise. Too often we are indifferent to these newcomers, with unfortunate and sometimes dangerous results. The speaker asked that the members of the Auxiliary help in welcoming the stranger and making him feel at home within our gates. Mr. Burgess gave as in instance of this Christian hospitality, the receptions given to immigrants at the Spokane Cathedral as an immediate result of the propaganda carried on by the Department of Missions. The speaker asked for a constant emphasis of the religious aspect of all social service work. Afterwards Mrs. Robert Gregory gave an excellent five-minute survey of results of the Nation-wide Campaign. A touching letter was read from the secretary of the General Board of the Auxiliary, expressing sympathy of the members of the Board for the members of the Chicago branch at the loss of Mrs. Frederick Greeley.

AT CHRIST CHURCH, JOLIET

February 22nd was the ninth anniversary of the coming of the Rev. T. DeWitt Tanner, as rector of Christ Church, Joliet. These years have been a time of gratifying growth. Recently the parish has been the recipient of certain funds from the children of the late Captain G. Elwood and Margaret P. Elwood, to be known as the Elwood Memorial Fund, in memory of Captain and Mrs. Elwood and Juliet L. Elwood. The interest, amounting now to between \$400 and \$500, is to be used to support the music and worship of Christ Church.

ST. PAUL'S-BY-THE-LAKE

Among the prosperous city parishes is St. Paul's-by-the-Lake, Rogers Park (Rev. H. N. Hyde, rector). The total amount raised and contributed during 1919 is \$14,383.61. In addition \$6,000 was received in cash for the parish property on Lunt avenue, making total receipts of \$20,383.61 for the year. The parish is also freed from a mortgage of \$4,000 upon the Lunt avenue property. The pledged income for parish needs is over \$6,000 a year, and for outside objects over \$2,800. The total debts and current obligations are \$9,000. To counteract these is a legacy of \$5,000 from the estate of Oscar F. Herren, about to be received, besides pledges from parish organizations amounting to \$1,000.

H. B. GWYN.

ANNUAL COUNCIL OF NORTHERN INDIANA

THE ANNUAL COUNCIL of the diocese held in St. James' Church, South Bend, February 4th, was a most happy occasion from beginning to its close. Being the twenty-fifth council since the Bishop's consecration, it took on the nature of a commemorative celebration, though the actual commemoration will not take place until April 28th and 29th.

The council, largely attended by both clergy and laity, was opened with Holy Communion, the Bishop being the celebrant. A quorum of both orders being present, the council organized by the election of the Rev. L. C. Rogers as secretary. The Bishop then read his annual address, in which he reviewed most thankfully the blessings of his twenty-five years of service and devoted the rest of the address to a careful presentation of the Nation-wide Campaign, what it demands, and the very great necessity that as

CHICAGO PARISHES NOTE A SHIFTING OF MONEY CENTERS

Causing Considerable Readjustment of Lines—Woman's Auxiliary—Two Prospering Parishes

The Living Church News Bureau
Chicago, March 8, 1920

WE are hearing the statement that the strength and wealth of the parishes of our larger Mid-West cities is being moved to the suburbs where the city-bred are going to live in increasing numbers. In general, the wealthier parishes in this diocese are to be found now in the suburbs, not in the heart and hustle of the city itself. Church centers are constantly changing, entailing a readjustment that is causing the clergy and people considerable thought, not to say anxiety. The Rev. P. C. Wolcott, D.D., rector of Trinity Church, Highland Park, one of the largest and most beautiful of the suburbs on the North Shore, has made a very apt comment on the diocesan report of the treasurer of the Chicago committee on the Nation-wide Campaign, illustrating the extent of this change in this diocese. He says: "The report shows, in the first place, that the amount realized from the canvass is only \$218,391, or less than half what we attempted to raise. The effort was a good one, even though we fell short of our goal, and the amount we have raised is at least twice what has been given for the Church's Mission in any previous year. Without doubt we shall do better another year, for the effort is to be continuous."

"Only eight parishes in the diocese gave as much as \$10,000 each, and the total contributed by these eight parishes was \$118,978, or 54 per cent. of the whole amount given. Of these eight parishes five were

suburban parishes on the North Shore and only three were city parishes. Highland Park was sixth on the list.

"There are upon the North Shore between Evanston and Lake Forest, inclusive, eight parishes. There are in the city of Chicago twenty-five parishes, yet the amount given by the eight North Shore parishes exceeded by more than \$4,000 the total amount given by the twenty-five Chicago parishes. This is interesting as showing how the financial center of gravity in the diocese is changing.

"When I became rector of Trinity Church, Highland Park, there were only four parishes or missions between Chicago and Waukegan. Of these two were St. Mark's and St. Luke's, Evanston, then small parishes, Trinity, Highland Park, which was organized as a parish and never had the status of a mission, and the mission at Winnetka, which was scarcely able to keep its head above water. No church services were held at North Evanston, Wilmette, Glencoe, or Lake Forest. The strength of the diocese was in the great city parishes. To-day with the frequent removals to the suburbs the problem of the city-parish is a difficult one. Of course there will always be a few large and prosperous city parishes, but more and more the strength of the diocese is shifting to the suburban districts."

THE WOMAN'S AUXILIARY

All the fury of a blizzard from the Northwest centering in Chicago did not lessen the attendance at the monthly meeting of the diocesan branch of the Woman's Auxiliary at Washington Hall, on March 5th. Mrs. E. J. Randall, the president, was chairman. The speaker of the morning was the Rev. Thomas Burgess, secretary of the work done by the national Church for foreign-

soon as possible the whole diocese adjust itself to this new method of doing the Church's work.

The reports of officers and committees, full of encouragement, were received and the old officers re-elected. The council unanimously approved and adopted the quota suggested for the diocese by the Nation-wide Campaign and pledged itself to every earnest effort. It also voted unanimously to add \$1,200 to the Bishop's salary.

At noon a luncheon was served by the woman's guild of St. James' parish and in the evening a reception was given at the Oliver Hotel, by the young people of St. James' parish, in honor of the Bishop's twenty-fifth anniversary.

LENT'S ANNOUNCEMENTS

RESULTING from the Nation-wide Campaign, St. Peter's Church, Auburn, N. Y., has five classes of women for Lenten study: on Tuesday afternoon a Bible class, on Tuesday evening, two classes on Faith, on Wednesday afternoon two classes in Christian Americanization. The latter, conducted as programme meetings, are called Adventures in Friendship. Adventure I, presented in three tableaux, represented typical groups of immigrants. Short talks were given on the migration of races, how such migration has aided civilization, and on America's debt to the immigrant.

The Brotherhood of St. Andrew and the Daughters of the King of St. John's Church, Auburn, are conducting a Church attendance campaign, to have every person connected with the parish attend at least one service each Sunday.

During Lent in Grace Church, Elmira, N. Y. (Rev. F. T. Henstridge, rector), the words and music of the choral Eucharist are placed in the pews and congregational singing is the rule. On Sunday the organist gives an organ recital after evensong.

The Lenten programme in Kansas City has been considerably altered this year, no noon-day meetings being held in the business district owing to the great difficulty of obtaining a suitable place. Instead, all the churches have united in one big service in a down-town church—Grace and Holy Trinity—on Wednesday nights at which the speakers are preachers from a distance. The list includes Bishop Shayler, Bishop Wise, Bishop Longley, Bishop Johnson of Missouri, Dr. Z. B. T. Phillips, Rev. E. M. Cross of Minneapolis, and for Holy Week Bishop Partridge. The Bishop is conducting his usual Lenten Bible class but instead of having one session per week, this year he is holding two; one in St. Mark's Church in the northeast section of the city, and the other at St. Paul's in the south end. He is giving the same course of study also in Christ Church, St. Joseph.

PRESIDENT SILLS TO SURVEY CHURCH COLLEGES

THE PRESIDING BISHOP AND COUNCIL through the Department of Education, have secured the services of President Kenneth M. Sills of Bowdoin College to make a survey of the Church colleges—Kenyon, Sewanee, St. Stephen's, Hobart, and Trinity. President Sills will form a commission of educators, expert in collegiate education. The object is to define the position of the Church colleges in educational work, to determine if they are worthy of support and the minimum support necessary at the earliest date; also their influence in their local

territory, and such other facts as would assist in formulating the Church's attitude toward its colleges.

The immediate reason for the survey is the request of some of the Church colleges through the Nation-wide Campaign for grants of over a million and a half of dollars.

President Sills has taken an active part in the diocese of Maine. His father was for many years Dean of the Cathedral in Portland.

CONDITIONS IN THE NEAR EAST

"LEST WE FORGET", in our relative prosperity or in our poverty which is wealth by comparison, one must still occasionally turn a sympathetic glance to the countries where war's barbarities still prevail, or where the barbarities of peace are only less by a degree than those of war.

"Heavy snows, bitter cold, transportation tied up, scores of snowbound villages need clothing, blankets, supplies." Such is the cablegram received at Near East Relief headquarters from Caesarea. Reports indicate that conditions in a large area of Turkey east from Erzerum and Bitlis, including Van, are much worse than at first supposed. The isolation of the area has reduced a starving population to cannibalism in some cases. The winter is severe and the people, scantily clad, are suffering intensely.

At Talas the Near East Relief has been obliged to open another building for the little Armenians made homeless by Turkish massacres and deportations. If possible, 2,600 of these children would be placed in private homes, but such homes are nonexistent. Industrial education is the solution, but equipment is needed. One or two years of training will make the older boys self-supporting, but for smaller children and infants support must be continued for a much longer period.

Dr. James L. Barton, chairman of Near East Relief and only now returned, makes this statement:

"I had unlimited opportunity for observing the needs of all the countries involved and inspecting the work carried on.

"I have seen tens of thousands of ruined homes of helpless Armenians who had been wantonly murdered or deported to the deserts of Arabia. I have stood by and walked over great masses of the weather-bleached bones of men, women, and children. I have seen tens of thousands of the victims of those most inhuman deportations in history huddled together like beasts in temporary shelters, lined up at relief soup kitchens for a hot meal, painfully wending their weary way back to shelterless homes and ruined habitations.

"I have seen surviving rag-covered children from these cavalades of destruction, who for four years have existed as dogs of the streets, living upon grass and scraps and whatever they could find, and sleeping without covering wherever night came upon them.

"On the other hand, I have seen tens of thousands of these waifs of Turkish atrocity, gathered into comfortable homes, sheltered, clothed, well fed, and kindly cared for; I have seen thousands of girls, Christian and Jew, who have escaped from years of bondage in Moslem harems, living in peace and safety; I have seen tens of thousands of the victims of Turkish cruelty cared for in modern hospitals under the supervision of competent and sympathetic doctors and nurses; and all this was made possible only by the liberality of American philanthropy.

"The winter is now on and in that country of severe cold and deep snows the suffering

is heartrending, as shown by appeals far beyond our ability to grant, owing to lack of funds.

"We appeal to the American public to see this task through and save this residuum of Turkish atrocities until order can be restored in that country and governments set up that will protect the helpless, restore the refugees to their homes, and make it possible for them to live in peace and safety."

CONFERENCE FOR CHURCH WORK AT WELLESLEY COLLEGE

THROUGH THE courtesy of the president and authorities, the Conference for Church Work will again be held in Wellesley College. The time selected is for the last ten days of June and July 1st.

The Conference for Church Work, established on a permanent basis in 1910, is intended for instruction and training in the spirit and method of Church work. As a result of the interest in the Nation-wide Campaign, the average Churchman is asking, What can I do, and how can I do it most effectively and efficiently? The Conference for Church Work will answer such questions.

The following lectures and classes have already been arranged: Bible Exposition and Singing; a special Bible class for college students, under the leadership of the Rev. Burton S. Easton, D.D., Ph.D.; a study of the Prayer Book, under the Rev. Frederick S. Fleming; a class on Personal Religion, led by President Bernard I. Bell; Church Pageantry and Drama, Miss Margaret J. Hobart; Elementary Principles of Teaching, the Rev. Charles H. Boynton, Ph.D.; courses for Church School Training and Week-day Activities, the Rev. Phillips S. Osgood, the Rev. John W. Suter, Jr., and Miss Lulu Wells; courses for the study of Missions and Church Extension, Miss L. F. Boyer, of Alaska, and Dr. William H. Jeffreys; special emphasis on the Church Service League and the Church School Service League will be given, and the leaders and speakers will be announced later.

The committee in charge of the Conference includes the Bishop of Massachusetts (*ex-officio*), the Bishops of New Hampshire and Rhode Island; the Very Rev. Hughell E. W. Fosbroke, D.D., the Rev. Messrs. Harry Beal, Bernard I. Bell, Ralph M. Harper, Leicester C. Lewis, and twelve laymen and women. The secretary is Miss Marian DeC. Ward, of Boston.

DEATH OF MRS. ETHELBERT TALBOT

THE BISHOP OF BETHLEHEM, the Right Reverend Ethelbert Talbot, D.D., LL.D., is bereaved in the death of his wife, who passed away recently from heart trouble after a long illness. Mrs. Talbot was born at Roanoke, Mo., a daughter of Mr. and Mrs. James Harvey, both of whom died while she was still young. She was married on November 5, 1873, to Bishop Talbot, then rector of St. James' Church, Macon, Mo., in which town he founded the St. James' Military Academy. Both there, and in Wyoming and Idaho, after Dr. Talbot's consecration, his wife was the devoted helpmeet and the friend of all with whom she came in contact. During recent years her health had been too broken for her to maintain the active connection with the organizations and work of the Church that had been her constant activity in younger days. Besides her husband, Mrs. Talbot is survived by one daughter, Mrs. Francis Donaldson, of Tuckahoe, N. Y., by three grandchildren, Francis, Jr., Dora, and Ethelbert Talbot Donaldson, by a sister, Mrs. Charles B. Fisher, of Fay-

ette, Mo., and by two brothers in the far West.

The burial service was held on Tuesday afternoon, March 2nd, at the Pro-Cathedral, Bethlehem.

DEATH OF REV. BROCKHOLST MORGAN

THE REV. BROCKHOLST MORGAN, a non-parochial priest of the diocese of New York, who had served as rector of many parishes in New York and New Jersey, and was for some time superintendent of the Episcopal City Mission in New York, in succession to Archdeacon Mackay-Smith, died on Monday, February 23rd, in West Orange, N. J. Funeral services were held in St. Stephen's Church, Milburn, N. J., on the 26th, and interment was in St. Stephen's cemetery, conducted by the Rev. Howard W. Gernand and the Rev. Dr. F. B. Reazor.

The Rev. Mr. Morgan, after being graduated from the General Theological Seminary in 1865, received deacon's orders the same year at the hands of Bishop Horatio Potter, and was advanced to the priesthood in 1867.

Portions of his ministry were spent at Milburn; St. George's, New York City; St. Mark's Church, Chicago; St. Peter's Church, Port Chester, N. Y., and St. John's Church, Elizabeth, N. J. He was the first chaplain of the New York Society of the Sons of the Revolution.

He was a gentle and kindly man, and highly esteemed by all who know him.

DEATH OF ARCHDEACON HEGEMAN

GREAT LOSS was sustained by the diocese of Central New York in the death on Friday, February 27th, in Binghamton, of the Ven. Dr. A. R. B. Hegeman, Archdeacon, in the 52nd year of his life. Few knew of his illness, none supposed it to be serious, and he was thought to be recovering, when meningitis supervened and death resulted. Bishop Fiske, with whom he was intimately associated, received the news as he was making his way from Chicago to Boston, and immediately broke off all other engagements to be present at the burial services in Trinity Church, Binghamton, Dr. Hegeman's former parish, in which he died.

Dr. Hegeman was recalled from Y. M. C. A. service in Camp Wadsworth in 1918 to fill the office of Archdeacon, and then resigned the rectorship of Trinity Church, Binghamton, which he had held for fifteen years. Prior to this he was rector of Holy Innocents', Albany, for seven years, and had held brief pastorates in Frankfort, Pa., and at Ozone Park, L. I. He was a graduate of St. Stephen's, and studied theology at the General Theological Seminary and at the Berkeley Divinity School. St. Stephen's in 1915 conferred upon him the degree of doctor of divinity.

No priest of Central New York has been more widely known, and upon none, perhaps, have so many honors been showered. He succeeded the present Bishop Coadjutor of Iowa as Dean of the third district of the diocese. He had been one of the examining chaplains since 1906. He was repeatedly chosen deputy to the General Convention, declining, however, to stand for election to the last General Convention because he had been chosen a member of the Standing Committee. And in 1918 he was appointed to supervise, under Bishop Fiske, the missionary work of the diocese. He acceptably served in each of these capacities and was widely supported for the office of Bishop Coadjutor. He was largely instrumental in the selection of Bishop Fiske for that office.

While rector of Trinity Church, Bing-

hamton, he succeeded in liquidating an indebtedness of \$17,000. A parish house was also built, and a new rectory purchased.

In 1897 he was married to Mary McConnell of Frankfort, Pa., who died soon after their removal to Binghamton. During the greater part of his stay there he made his home with Mr. and Mrs. W. H. Morse, who occupied and later purchased the old rectory. When just before Lent he felt unwell, he returned to them for rest. His trouble was diagnosed as neuritis of an acute form, but it was supposed that he was making improvement when meningitis followed and cut short his days.

The burial service, attended by a large number of the clergy, and many friends, was held from Trinity Church, Binghamton, Tuesday, March 2nd. Interment was made in Cypress Hills cemetery, Brooklyn.

DEATH OF REV. H. A. HENRY

ON THURSDAY, March 4th, at Palm Beach, Florida, occurred the death of the Rev. H. Ashton Henry, a non-parochial priest of the diocese of Delaware. Burial services were conducted at Bethesda Church, Palm Beach, on March 8th, and temporary interment was made in that city.

The Rev. Mr. Henry was born in Philadelphia in 1854, son of the Rev. John B. and Anna M. (Ashton) Henry. He was graduated from the Philadelphia Divinity School in 1884, and in the same year was ordained deacon by Bishop Stevens. Bishop Doane

advanced him to the priesthood in 1885. Two years afterwards he married Emily Cactby of Troy, N. Y. Mr. Henry's first work was as assistant at Christ Church, Troy, from 1884 to 1886. He was priest in charge of St. Paul's Church, in the same city, for the following year, and from 1887 until 1904 he was rector of Trinity parish, Wilmington, Del. From 1907 to 1912 he was rector of Holy Trinity Church, West Palm Beach, Fla., and afterwards retired from the active ministry.

His wife and daughter, Miss Madeline Henry, who survive him, were with him when he died.

During his period of service, the Rev. Mr. Henry was at various times Dean of the convocation of Delaware, president of the Standing Committee for several years, and also a deputy to the General Convention of 1898.

DEATH OF A CHINESE PRIEST

RECENTLY WORD has come from China of the death of the Rev. H. N. Woo, on December 18th, in his eighty-sixth year. Mr. Woo was in many ways remarkable. The American Church Mission was established in Shanghai in 1845 by the elder Bishop Boone. Mr. Woo entered the Boys' School in Shanghai in 1848. In 1849 he was baptized by Bishop Boone. Later he came to America and was naturalized. He served in the Civil War in the Union army. In 1864 he returned to China and shortly after became

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assistant to Archdeacon Thompson. From that time he has been actively connected with the mission—first as lay helper, later as deacon, and than as priest. He was very widely known and was honored by Christians and non-Christians alike. All respected him for his earnestness, integrity, and benevolent spirit. His life and work furnish a striking proof of the value of Christian missions in China.

THE CHURCHES' INVESTMENT IN CHURCHES

FIGURES recently published show that the Church leads all other religious organizations of America, on a per capita basis of comparison, in the amount of money invested in church buildings. Following is the table for the leading six bodies:

	Per Capita
Episcopal	\$150.98
Congregational	102.17
Presbyterian	85.56
Methodist	44.36
Baptist	27.73
Roman Catholic	23.86

A PAROCHIAL MISSION

THE REV. W. D. McLANE conducted a ten days' preaching mission in St. Luke's Church, New Haven, Conn. (Rev. Harry O. Bowles, rector), from February 29th to March 9th.

HAS NEWS BEEN SUPPRESSED?

THE SACRAMENTO CHURCH FEDERATION send a copy of a letter addressed by themselves to the Associated Press, in which they point out the great amount of publicity that was given throughout this country to the Irish representative of Sinn Fein giving information as to the campaign of addressen in every large American city, all of which were prominently reported by the Associated Press. The United States Senate, it contains, yielding to the influence thus created, actually passed resolutions favoring what is called "Home Rule in Ireland".

Americans with vision, recognizing that much of this propaganda was a continuation of the infamous German propaganda, afterwards invited prominent Ulster men to tell in this country the real story of Sinn Fein. These representatives arrived in New York in December 1919. This delegation has traveled throughout the country, and has received record-breaking audiences everywhere, in some places exceeding the attendance at "Billy" Sunday meetings held in the same place. "Yet," continues the statement, "as far as our observation goes, not one word of the nation-wide Ulster meetings has been reported in the Associated Press."

The letter demands an explanation of the reason for this grave condition, and intimates "ugly rumors" as to influences which, it is charged, may have created it.

"The Ulster delegation at their meeting stated that the real trouble in Ireland was not due so much to a desire to be free from England, as it was due to the machinations and intrigue of the Roman hierarchy. The Church Federation of Sacramento, realizing that America has no right to criticise the methods of the Wolf Agency of Germany if the above be true that American news is similarly censored, and recognizing the danger to American liberties, when one class, whether religious, financial, or otherwise, obtains control of the main news-disseminating agency of the country, and feeling that it would not be doing its duty as an aggregation of Churchmen if it did not make inquiry as to the possibility of such apparent class control, makes bold to ask the Associated Press whether such censorship of its news dispatches does exist; and

if not, why there were the prolonged and continuous reports of the Sinn Fein meetings when equally large gatherings of the Ulster meetings were entirely ignored."

BEQUEST

THE WILL of the late Mrs. H. R. L. Bissell of LeRoy, N. Y., leaves \$5,000 to the Church Home of Buffalo and \$2,000 to St. Mark's Church, LeRoy. The residue is to be divided proportionately among the beneficiaries, and this may double the bequests.

MEMORIALS AND GIFTS

A MEMORIAL ORGAN is being installed in St. Matthias' Church, Waukesha, Wis. (Rev. Clark L. Attridge, rector). The plan is that it shall be dedicated by the Bishop on his visitation of March 11th.

RECENT memorials installed in Trinity Church, Asbury Park, N. J., include a pair of Eucharistic candlesticks for the altar in the lady chapel, in memory of Mrs. Elizabeth S. Reeves, the gift of her niece, Mrs. William Burglin; a priest's stall for the sanctuary, in memory of the late Rev. Marcus Alden Tolman, the gift of Mrs. Tolman; a Litany desk, in memory of Miss Eliza Eaton, the gift of Major and Mrs. James S. Tomkins; and a silver sanctuary lamp, in memory of the Rev. Scott Kidder, D.D., the gift of his parents, the Rev. and Mrs. Charles H. Kidder.

THERE HAVE recently been given to St. John's Church, Hartford, Connecticut (Rev. William T. Hooper, rector), for use in the Communion service, a set of Communion vessels consisting of chalice and paten, and a bread box, all of heavy silver, with a cruet to match that already in use. There have also been given a white burse and veil, in corded silk, and a set each of green and red and purple in damask silk, and an Altar Service book, in red levant, silk lined, given at Christmas time "In loving memory of Charles Sloan, Christmas Day—1919." There has also been presented to the parish a "Rotospeed" duplicating machine to facilitate sending notices or letters into the parish.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORE, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

Men's Club at Hot Springs—A Parish Letter—
Diocesan Growth

ST. LUKE'S PARISH, Hot Springs (Rev. Charles F. Collins, rector), has a large and enthusiastic men's club. While the social feature is not discounted, the object is principally spiritual. The rector is only a member, laymen leading in prayers and discussions.

THE REV. C. C. BURKE, rector of St. Andrew's parish, Marianna, has a weekly letter



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Other information may be secured from the Program Secretary, Miss J. F. Bumstead, 12 Berkeley Street, Cambridge 38, Mass.

to arouse and hold interest. Neatly printed with many items of interest as well as counsel, it is a product of Mr. Burke's own press, which he uses to decided advantage.

A PARAGRAPH in a recent issue of the *Diocesan Bulletin* says that the diocese is beginning to hum. Forrest City flourishes, Marianna will build a new church, and at Fort Smith the whole town is going "Episcopal". Christ Church, Little Rock, is undertaking worthy and vast things. Camden reports \$1,000 raised for the Nationwide Campaign and \$2,700 for Seewane. The work at Harrison is being vigorously prosecuted by a lay reader. Hot Springs is "boiling up". Fayetteville is having one of the best years in its history, and Van Buren is flourishing. Winslow is growing year by year into a vast institution.

THE BISHOP and Mrs. Winchester are residing at Hot Springs temporarily.

THE SUNDAY SCHOOL at Christ Church, Little Rock, is conducted by twenty-one teachers, with a teacher training class by the rector, the Rev. John Boden, who addresses the teachers for one-half hour on the lesson and one-half hour on the psychology of teaching.

CENTRAL NEW YORK

CHARLES T. OLMFSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Accident to Rev. T. S. Collar—Clergy Salaries

WHILE PREPARING for his duties on the First Sunday in Lent, the Rev. Thomas S. Collar, the new priest in charge at Groton and Dryden, had the misfortune to catch his heel on the stairs and to fall, dislocating his shoulder. He is carrying on his Lenten programme with the aid of lay readers.

MISS OGDEN, president of the Students' Unit at Wells College, has been added to the executive committee of St. Paul's Church, Aurora (Rev. E. G. White, rector), to represent the students. The rector's salary has been increased \$300 per annum, as a result of the every-member canvass. Miss Moore, instructor in vocal music at the college, has undertaken to train the parish choir.

ST. PETER'S CHURCH, Bainbridge (Rev. J. DeL. Scovil, priest in charge), has increased the salary of its clergyman to date from January 1st, and becomes one of the self-supporting parishes of the diocese.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Religious Education

THE DIOCESAN Board of Religious Education held in St. Paul's parish house, New Haven, on the 1st inst. a meeting honored by the presence of the Rev. Dr. Bradner who came to outline some plans of the Provincial Board. A resolution was adopted asking that the coming diocesan convention appropriate money to employ a diocesan secretary of religious education, who shall give his whole time; and also money for his equipment and for the salaries of assistants in each archdeaconry. The Little Helpers and The Junior Auxiliary were received as departments of the board and their diocesan secretaries were elected as *ex officio* members. Dr. Bradner outlined at some length plans for an educational mission in the province during the pre-Lent and Lent of 1921, to convert the people to better care of the religious welfare of their children. The board is sending out a questionnaire in

THE LIVING CHURCH

regard to enrollment in the Sunday schools, in view of the apparent decrease in some sections in attendance and enrollment.

FRIENDS of Trinity College, Hartford, are frankly looking over its situation, and as usual the crux is financial. Trinity has an excellent record; its roll of alumni is notable; has a beautiful plant and an endowment considerable but insufficient for these times. It is casting about for a president and rightly reasons that before it can attract a strong man it must recruit its exchequer. So plans are being made for increased endowment and more adequate support.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

A New Community Center

A COMMUNITY RECREATION CENTER has been established by the Church of the Atonement, Augusta (Rev. F. W. Dorsett, rector). An active committee has mapped out plans whereby children and adults employed in the mills, now deprived of social intercourse and mental stimulation, will be offered recreation in various forms. There will be reading and recreation rooms, a kitchen, and musical and literary features. A vacant building adjoining the church will be fitted up for this work, which is meeting a great community need. The center opened on February 24th with a programme of music and short addresses, after which refreshments were served. Members of the choir are meeting one afternoon each week with the children of the neighborhood that they may learn the Church hymns.

IOWA

THEODORE N. MORRISON, D.D., Bishop
HARRY S. LONGLEY, D.D., Bp. Coadj.

Work of Student Council at State University

THERE HAS been a revival of religious life among the Church students at the State University of Iowa since the Nation-wide Campaign. Twenty-four students are think-

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The Council for Social Service is the official organization of the Church of England in Canada, under the direction of the General Synod, which is charged with this work. Further information may be obtained from the General Secretary, Rev. Canon C. W. Vernon.

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ing of life service in the Church, seven in the priesthood, and five others are willing to give five years to the Church's work. Many students who had been lax in church attendance attend now every Sunday, and are making their communions. The students, while numbering less than the parishioners, attend in greater numbers, especially the Holy Communion, which is forsaken by the towns-people. The students center their activity in the Morrison Club. Officers elected on February 12th for the second year's work include Rodney F. Cobb of the Cathedral, Davenport, as president and Olive K. Martin as secretary. The club is a unit of the National Students' Council. The seven students thinking of holy orders are conducting services and preaching at a newly established mission in South Iowa City, and also at Coralville, holding services and a Sunday school in the union church there, which has been closed for some time. Our own is the only religious body working in the town. A Sunday school has also been established at South Iowa City.

KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop
Brotherhood Conferences for Chapter Organization

IN THE LOUISVILLE assembly of the Brotherhood of St. Andrew the Church of the Advent, Grace Church, St. Andrew's Church, Christ Church Cathedral, St. Thomas' Mission, St. Mark's, St. George's, and Calvary Churches, all in Louisville, St. James' Church, Pewee Valley, and Trinity Church,

Fulton, have accepted the Brotherhood's offer to train probationary chapters, and a church attendance campaign is their first corporate work. In the western assembly, St. Paul's Church, Henderson, Grace Church, Paducah, Grace Church, Hopkinsville, St. Mary's, Madisonville, and Christ Church, Bowling Green, are similarly active. During the training period the Brotherhood secretary meets with each group four nights, alternating, every other week, in Louisville and out in the diocese, so that there will be sixty conferences in the fifteen parishes, all offering opportunity to develop the spirit of service aroused in the Nation-wide Campaign.

NORTHERN INDIANA

JOHN H. WHITE, D.D., Bishop

Bishop White Retires from Rectorship

THE OBJECT having been fully accomplished for which Bishop White accepted the rectorship of St. James' Church, South Bend, namely, clearing the parish from debt, the Bishop with his increasing years has felt compelled to ask the vestry to release him from further duty as rector. This they have done and with wonderful unanimity and enthusiasm have elected the Rev. Robert J. Long, who for the past four years has served most efficiently and faithfully as Archdeacon, to the office of rector of St. James'. He has accepted and entered upon his office March 1st. Thus the diocese will be under the necessity of finding a new Archdeacon as well as a new rector for Trinity Church, Logansport.

To the Friends of Religious Education

Kemper Hall, Kenosha, Wisconsin, celebrates this year its Fiftieth Anniversary. This Church School for girls is known throughout the country. It has striven always and is striving for the best training morally and mentally of the children entrusted to its care. For half a century it has carried on its work without any endowment.

A friend of the school has offered to give forty thousand dollars to commemorate this anniversary, if its friends can raise another sixty thousand. Of this sum fifty-one thousand dollars have been raised, and only nine thousand more are needed to complete the amount necessary to obtain the gift of forty thousand. The last lap is the hardest to cover in this race, but it must be covered.

Hence this appeal to Churchmen and other friends of religious education. Will you not send a check or a pledge for whatever you can afford? You surely must see that a gift of this size should not be lost to the school, and thus lost for religious education.

Send your check or your pledge before April First to anyone of these three:

THE RIGHT REV. W. W. WEBB, D.D.,
Bishop of Milwaukee, Milwaukee, Wis.
THE LIVING CHURCH, Milwaukee, Wis.
N. A. ROWE, Merchants and Savings Bank,
Kenosha, Wis.

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The Academic year begins on the last Wednesday in September.

Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-seventh session opened Wednesday, September 17, 1919. Special students admitted. For catalogues and other information, address THE DEAN, Theological Seminary, Alexandria, Va.

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THE LIVING CHURCH

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop
Council Will Meet in Richmond

OWING TO circumstances beyond their control, the rector and vestry of Emmanuel Church, Harrisonburg, have notified the Bishop that that congregation will not be able to entertain the diocesan council of May 19th to 21st. Bishop Brown has therefore changed the place of meeting to St. Paul's Church, Richmond.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Meeting of Women's Societies—Clergy in Conference—The Church at Webster

ON MARCH 5th, the officers of the diocesan Woman's Auxiliary and the Girls' Friendly Society met at the Bishop's House in Springfield. Bishop Davies conducted a quiet hour, which was followed by luncheon and a conference on women's work in the diocese.

ON FEBRUARY 26th, Bishop Davies held a spiritual conference for the clergy at his house in Springfield. A considerable number were kept away by severe weather conditions. In southern Berkshire no trains or trolleys were moving, and in other parts of the diocese the train service could not be depended upon. Nevertheless, twenty-four of the clergy gathered. After a brief devotional service, the Bishop gave a meditation on The Ladder of St. Peter (II St. Peter 1: 5-8), speaking on The High Cost of Lofty Living. After luncheon came a conference on diocesan matters.

AFTER TWENTY-FIVE years continuous faithful service Mr. Nathaniel T. Hurlbut declined reelection as senior warden of the parish at Webster and is succeeded by Mr. Spaulding Bartlett, general manager of the textile mills of S. Slater & Sons. These mills represent a business a century old here, whose founder established the first Sunday school in a wide area. One of its functions was to teach reading to immigrants, a school of Americanization in early days. The parish maintains a Saturday school for about seventy children of many nationalities with graded lessons in sewing. On alternate Sundays the divine liturgy is celebrated in Greek for about ninety in the parish house.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

The Church at Charlotte

ST. GEORGE'S CHURCH, Charlotte (Rev. W. S. McCoy, in charge), has recently burnt a mortgage of \$1,500, with which it has been burdened for some twenty-five years. A new chancel, vestry-room, and other improvements to the value of over \$8,000 are now nearing completion. To this amount the Sunday school children of the archdeaconry of Rochester contributed their Advent offerings of over \$900, the largest they have yet made.

WYOMING

NATHANIEL S. THOMAS, D.D., Miss. Bp.

Wyoming Rejoices—Cathedral Grounds Enlarged—Fire

THE WORKERS in Wyoming, complimenting Delaware upon its recognition of outstanding ability and leadership in its election of Bishop Thomas, rejoice that the Bishop has seen fit to remain with the work he has so

firmly established during the past ten years of preparation and of foundation-building, and it is now hoped that the superstructure may be erected by this same builder. Wyoming stands at the entrance to a wonderful future, in which the Church will play an important part.

ON FRIDAY the 13th arrangements were completed whereby the Church gains possession of the entire square upon which St. Matthew's Cathedral, Laramie, stands. The Church has owned, since the days when Bishop Talbot founded the Cathedral, half of the square. The other half has been obtained through gifts of Mr. Edward Ivinson and Miss Grace Scoville, and through the recent purchase. Plans are now being made for removal of the houses now on the square, with a view to future erection of a Bishop's House and other buildings.

CHRIST CHURCH, Douglas, was injured by fire on Sunday morning, February 1st. The loss is covered by insurance, but the damage is such that the rector, the Rev. Howard R. Brinker, and his vestry are engaged in plans to erect a church and parish house which will be a credit to the community.

THE BISHOP'S COMMITTEE of St. James' Church, Kemmerer, has recently purchased a desirable lot adjacent to the present property.

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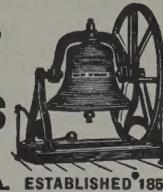
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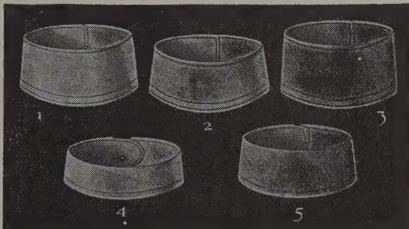
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Churchman (double)	No. 3, height 1 1/2 inches
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Price \$5.50 per doz.

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Price \$3.50 per doz.

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Clergy	No. 1, height 1 inch
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Clergy	No. 5, height 2 inches

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THE DAILY SERVICE

As Revised by the
General Conventions of 1916 and 1919

The Morehouse Publishing Company beg to announce that they have in press for publication in April the official edition of

MORNING PRAYER EVENING PRAYER PRAYERS AND THANKSGIVINGS THE USE OF THE PSALMS with Tables of Proper Psalms and Selections of Psalms

as these have been modified and altered by General Convention and now constitute the sole lawful use in this Church for the rendering of the daily services.

This comprises all those portions of the Prayer Book in which changes have thus far been made.

The book is issued in style uniform with the Imperial 32mo Prayer Book commonly used in the pews and it is anticipated that every parish will desire to secure a quantity and distribute them in the pews.

There will be no edition of the complete Prayer Book with alterations included, whether by amendment of the text or by insertion of appendices, until the entire process of revision is completed—probably until the year 1928.

In the meantime every Church will desire to have "The Daily Service" so as to be able to use intelligently and lawfully the present Order of the Church.

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Paper board cover, 30 cts.

Black cloth, blind cross, 40 cts.

Carriage additional.

It is anticipated that advance orders will be filled shortly after Easter.

As a great demand is certain, and it is difficult for the publishers to obtain a sufficient amount of paper to produce the book quickly in editions of adequate size, it is requested that orders be sent immediately, to be filled in the order that they are received.

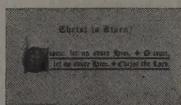
Morehouse Publishing Co.
1801-1811 Fond du Lac Avenue
Milwaukee, Wis.

EASTER CARDS

In sheer desperation, because the customary sources gave us no new Easter Cards this year that would be acceptable to refined, devout Churchmen who require the true Easter sentiment on the cards they send out, and are not satisfied with mere engraved name plates, the Morehouse Publishing Co. have made a line exclusively for their own customers. These are manufactured in our own new plant and are offered as the best available cards of the season. We have made four designs, printed in monotint on fine India-tint card, selling at 2 cents each; four folding cards, each in four colors, with Resurrection picture, inscription, and selected verses, selling at 6 cents each; and two folding cards, larger than the foregoing, but similar in style, selling at 10 cents each. Designs and styles are as follows:

AT 2 CENTS EACH

Monotint designs on India-tint card. Size 6 x 3½ inches, to fit in size 6¾ envelope. Very attractive.



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No. 3



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101. "MASTER!" (*Plackhorst*) Verse, "Mighty Victim from the sky," from Hymn 118.
102. "KNOWN IN THE BREAKING OF THE BREAD." Emmaus Scene. Verse by G. M.:

"Jesus is living! Jesus is not dead!
Jesus is known in Breaking of the Bread;
Stands in our midst, the very living CHRIST;
Blesses and breaks, dispenses Eucharist;
Passes in silence through each sealed door,
And lives within our hearts for evermore."

103. RISEN TO-DAY. Christ above the tomb with adoring angels. First two verses of Hymn 112, "Jesus Christ is Risen To-day."
104. CHRIST IS RISEN. Florentine illustration (*Fra Angelico?*). Verses by Bishop Cox:

"Come, the stone is rolled away;
See the place where Jesus lay;
See the lawn that wrap'd His brow;
Here the angel sat but now.
'Seek not here the Christ,' he said;
'Seek not life among the dead.'

"Seek we then the life above:
Seek we Christ, our Light and Love.
Now His words we call to mind:
If we seek Him we shall find;
If we love Him we shall go
Where the Rose and Lily grow."

AT 10 CENTS EACH

Folding Cards, 6 x 3½ inches, with envelope. Each in four colors. Resurrection cut, Easter inscription, gold border on first page. Verses on third page.

201. "Christ is Risen!" "Behold I am alive for evermore. Amen. And have the keys of Death." Figure of the risen Lord bearing Key and Cross. Carol,

"The World is softly singing
A Resurrection song",
two verses, by G. W.

202. "Christ is Risen!"

"Woman, why weepest thou?
Behold, I am alive for evermore."

Figure of the weeping woman at the tomb with risen Christ in background. Verse by Bishop Cox:

"Christ is risen! Weep no more;
Sing the glorious Conquerer;
Songs of His salvation sing;
Where, O death, thy cruel sting?
Worthy is the Lamb once slain;
Judah's Lion, live and reign!"

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